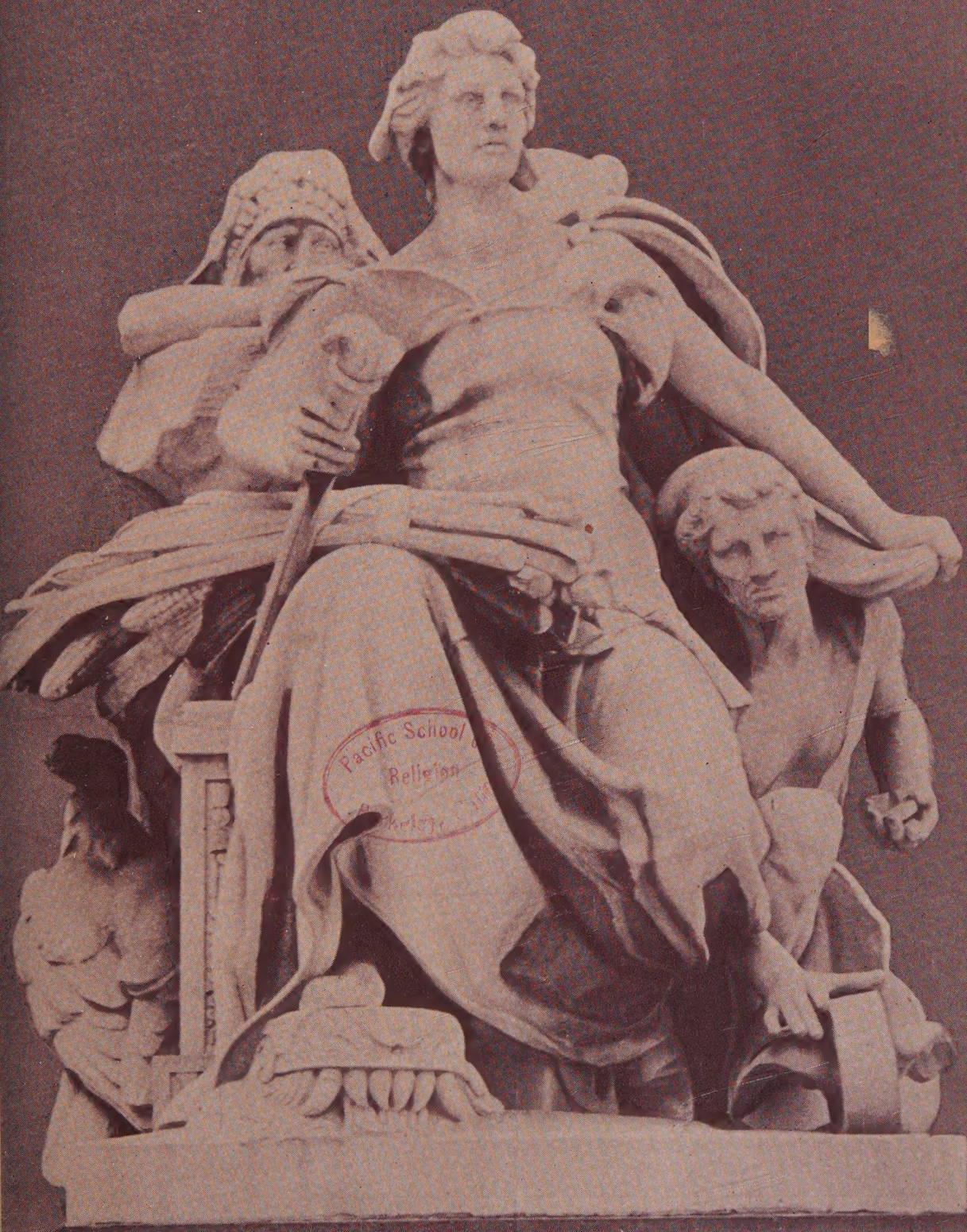
The American Missionary



Pacific School of Religion

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The American Missionary

Official Organ of the Congregational Missionary Societies for the Home Field

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THE AMERICAN MISSIONARY ASSOCIATION
THE CONGREGATIONAL EDUCATION SOCIETY
THE CONGREGATIONAL HOME MISSIONARY SOCIETY
THE CONGREGATIONAL CHURCH BUILDING SOCIETY
THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF
THE CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

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The American Missionary

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The Spirit of Success

AS is true of any superior project, the complete success of the whole or any important part of the church's undertaking is determined by the spirit in which it is wrought out even more than by the mechanics of its organization.

In a half dozen churches within a given area the membership will reveal almost as many different attitudes toward the whole enterprise of their church.

It is an exhilarating experience to spend even a brief period as a participant in the services of some churches. Others may be as well organized, but here you find an atmosphere, a spirit.

Pronouncing the benediction never empties this sort of church. The sexton, after patiently waiting, must drive them out with the threat of darkness.

The same thing is true concerning the more specific undertakings of such a church,—a general renovation or improvement of their meeting house, installation of extensive equipment for the Bible School, provision of a week's social festival for the whole parish and community, the Every-Member Canvass or the multiplied religious activities of the Lenten period,—all alike appear to be welcomed in a spirit of expectancy and carried through with enthusiasm.

When we face the whole enterprise which the church represents and the facts in our own church we know that such a condition is not only possible but the very genius of the church and its undertaking predicates just this sort of thing.

It is true that in some cases we shall need to free ourselves and help others to free themselves from attitudes of pettiness or irritation or inertia, but in the church as in no other organization the solvent is already present in the fact that her motive, method and object are good will.

You will also readily recognize and find deep satisfaction in remembering that the spirit of her living Lord is promised by him in progressive helpfulness for the realization of her object in service and at no time does his church need to withhold through sense of weakness or of thought that her resources are exhausted.

Indeed no one can rightfully measure a church's ability, financial or otherwise, for she is like a mother in her undreamed-of inner power.

Many of our churches possess and rejoice in just such a sense of strength. Pastor and people are continually reminding themselves of still other and larger tasks which lie beyond present undertaking, for it is the glory of the Christian church that there is no point at which her life is fixed. Changeful as life itself because she is life and deals with life and both the one and the other are growing, there is constant and periodic need for realignment, fresh methods, new enlistment.

The fall is one of these critical times. The change and disorganization of the summer is making increased demand for early and careful readjustment of forces, and fully as important is the fact that we are now facing a new church season with its undeveloped opportunities.

The more closely organized business world with its new insistence upon efficient operation has created, especially in the minds of the younger men, the demand for definiteness of objectives and clear-cut methods of operation which is revealing itself in the life of our more progressive churches in a very definite effort to plan the program of the church's year in such a fashion as to indicate its goals and direct its energies toward their realization.

There is a tremendous gain in a reasonable, well-defined and clearly understood program of work and of course the church will have no program if the pastor has no program. Certainly he must lead. That is his function and his high calling.

Assure your church, right here, the largest possible success by making certain that your pastor shall be so fully relieved of the work of organization that he shall be able in normal spirit, time and energy to bring to the whole enterprise of the church's going life the poise and power, and, if you please, the unction, by which she shall move with deepening consciousness of her sacred responsibility and ever-growing confidence in both her own and divine resource, to the high conquest of hearts and lives, to the uprooting of sin and selfishness and the establishment of individual and social righteousness.

Guaranteed Results

By ANSEL E. JOHNSON

THE results sought by the Every Member Canvass as promoted by the Commission on Missions are wholly spiritual. I haven't always believed that of the E. M. C., but I do most firmly believe it now.

The individual—minister or layman—or church that sees no difference between the contribution made as one would throw a quarter to a hobo by the side of the road and the one made by stopping on your journey, getting down in the dirt by the side of the road, taking the assaulted man's head in your lap, bathing the wounds with ointment, taking him carefully to the hotel and promising to share with the host—so far as money can match patient watch-care over a sick man—the cost of this partnership service, is missing the very heart of the whole proposition.

Time was when most churches once a year expected that certain of their officers, usually their trustees or finance committee, would buttonhole the members in a corner as they had opportunity and at low breath ask them to sign a subscription list for "running the church another year."

The E. M. C. is not a patent medicine method of getting money for "running the church for another year" but is a scientific method based upon facts, material and spiritual, for the enlistment of all the constituency of a given church in Christian service.

Is there any better expression of one's discipleship than for a man carefully to think over his resources and then carefully consider his church's budget for "local expenses" and "world-wide work" and make his pledge for the latter, in view of its need, and his ability—not hastily but purposefully and with the idea of an investment in the work of his Lord and Master? And as he goes to church on Sunday morning and places his proportionate contribution there as an expression of that purpose, do you know of any better expression of loyalty and devotion to our Lord at any place through the week's life?

That is what we seek and moreover if such purposed contribution is a superior expression of one's discipleship, will you as a pastor or church officer dare to do less than make a supreme effort to carry that message and privilege to the last or humblest member of your entire parish?

That is what the Every Member Canvass is. There is nothing fanciful or fictitious about the E. M. C. method or results. In the present year's issue of the "Every Member Canvass Step by Step" the plan is put in simple, straightforward language showing the half dozen fundamental activities and the essentials may be readily adapted in form and range to the conditions in any church from the smallest to the largest.

Expert advice concerning the plan or any point connected with it will gladly be given to any of our people addressing the office of the Commission on Missions. Help on your local field in inspiration, advice and personal aid and leadership may often be obtained by writing to your state superintendent or state field workers.

Do not allow your method to become formal or lose its fine appeal to enthusiasm. Short cuts almost never succeed. Newness of approach and freshness of presentation are easily possible. Different grouping of areas, workers, preparatory meetings, and so forth, are advantageous. Life in a real sense is the big game. Why insist upon rubbing all the "juice of varied life" out of this splendid enterprise? All the larger aspects are capable of a wide variety of method, organization and prosecution. Flee the bubonic plague of monotony. Even in a common market of second-hand horses they do not ask the prospect to buy from a printed catalog, but bring the horse out in view and walk him up and down and trot him and let the buyer handle him. Teach the plan certainly, and use it—but please **take it off the page.**

Have you and your church courage for an exceptionally fine undertaking? Begin early, plan it broadly for high goals of enlistment, activity, team work, a commanding objective, painstaking investment all along the way, and you cannot fail to achieve a superior body of practical training in Christian discipleship.

Put your fine qualities of imagination and leadership into your plan and it will thrill and throb with life, the life of your best and strongest people. Plan the whole campaign in prayer. The Spirit of God will work miracles in the lives of the participants.

The Commission on Evangelism proposes the outline of a splendid program for the early fall.

The E. M. C. follows immediately and the Commission on Missions recommends that this be consummated by a **simultaneous canvass on the first Sunday of December.**

We have a clearly defined plan which is the outgrowth of wide counsel and the most thoroughgoing consideration.

Visits of Missionary Teams. Teams composed of one foreign missionary and one home missionary together with certain of the state leaders are to tour each state during a period of the fall. Through this the Commission on Missions offers a most significant opportunity for our pastors to bring their key people and responsible leaders into sharing in this splendid ministry.

The visit of the team to your church or some neighboring church challenges you to make the most effective plans for securing a hearing upon the part of the largest possible number of the strongest people of your church.

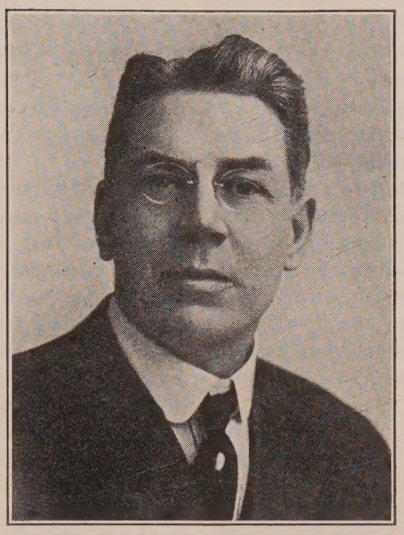
Our Missionary Societies are making a tremendous investment in this enterprise, holding back missionaries from sailing and withdrawing others from their fields.

Our State Superintendents are enthusiastic in their praise and if all our pastors and people will match the investment, splendid results will be achieved—a great tide of understanding and refreshment will flood our churches' life.

The pastor's counsel and hearty cooperation—often his prompting and leadership—are absolutely necessary to make the E. M. C. a complete success.

"Love Never Faileth"

By FRANCIS J. VAN HORN, D.D.



FRANCIS J. VAN HORN, D.D.

"OH NO! he's not heavy; he's my brother," was the naive explanation of a small lad trudging sturdily under a heavy load, a divinely logical explanation. For love always lightens every load. When, therefore, tasks become heavy we should seek first, not to be rid of them, but to find the reason for lagging spirit. It may be that love has "failed."

Paul declares that true love "never faileth." Is this true or isn't it? And if it is true every earnest member of our fellowship will insist with himself upon asking and answering certain reasonable questions concerning our great task and the conditions which confront us as we hear our missionaries declare that never has a service counted in larger ways among needy peoples, but our missionary societies are critically limited by lack of resources.

"What is the matter with the church?" is often a question with unfair background. Surely it is utterly fair to ask, "What is the reason for the failure of our Congregational churches to maintain and increase their high level of giving?" For the background is a splendid record of large giving per capita, and of rewarding achievements on all fields of effort. But now we rank so low as hardly to warrant the assumption that we are among those "cheerful givers" whom the Lord loves. Why? Not because of lack of confidence in our missionary agencies, nor theological controversy. Our machinery is good and being constantly brought up to date; it works well. What ails the source of raw material, the producing fields in the local churches? It cannot be absolute lack of resource, barrenness of soil, for we are proportionately as rich as any in this terribly prosperous America. Why then this inadequate support of our denominational work, this annual crisis of the Missionary Societies with their agonizing cry, "Must we retrench, retreat—when every avenue opens for advance?"

Can it be that love is failing? Is it possible that the love of Christ is constraining us to lower our standards, to withhold our gifts? Or is his love impotent because it has decreasing place in our lives? "The springs are drying up," said a Board secretary recently in despairing tones. But when the springs run low and the humidity is low also then there is alarm in the forest country, for a spark may start a conflagration. Is there not moral danger abroad when the streams of altruism run dry and the atmosphere is charged with selfishness instead of the divine moisture of sympathy and helpfulness? For it is perfectly evident that we find money for *the things we want*. Evidently we do not *want* our church work at home and abroad to make progress! If we did want it hard enough there would be an end of deficits and appeals.

Is love failing in the Congregational churches, homes, hearts? This is the most vital of questions, and it calls for heart-searching.

It is commonly said that the need is for information; if our people only knew the facts there would be no need of further appeal, but we must also have loyal and resolute purpose.

When the missionary from China brought strange tales of unknown peoples and customs he was listened to with avidity. When he has to compete with the moving picture story of Chinese customs he suffers by contrast.

When the home missionary was a romantic figure on the far frontier he was interesting; when he ministers to the little church on the next street he becomes commonplace. Only a terrible story like "Grass" can excite us now,—and there was no missionary in "Grass." But do not these heroic "Grass people" need the missionary? And should not their incredible struggle for life lead us to feel the spirit of him who said, "I am come that they may have life"? Is love failing because we no longer feel a childlike thrill in the newness of the adventure of the gospel? Surely the time has come for us as full-grown men and women to go about the Master's work as he did,—"My Father worketh hitherto, and I work." And all because "God so loved"! And the glory of Jesus' loving was that he "loved to the end," —love never faileth. That was Jesus' way, the way of the cross—"should not the servant tread it still?"

Someone has said that the ills of democracy can be cured only by more democracy.

It is doubly certain that the cure for the ills of religion is more religion. Only more of the Christ spirit can cure the heart-weakness of the church. Let every Congregational church set itself to get more religion. Let every pastor give himself to opening again the love-channels that the spirit of Christ may run full and wide. Let the chief business of this autumn be to make a place for him, and all the other little channels will overflow into abounding treasuries and expanding fields. Let us go back to the eternal fact of history.

"That very hour One in Zion
Hung for love's sake on a cross,"

and the divine love that has never failed for us will become in us a spring, a stream of beneficence and power—

"Love never faileth!"

Frankly face the master once more. See his hand pointing to the white fields. Hear his word of appeal and direction. Let us answer adequately, confidently.

"Let George Do It!"

By ALBERT E. BAILEY

George Who? A member of any parish but ours.
Do What? Make the world safe for humanity.

LET'S look at this safety business a moment. A man in an insignificant town called Sarajevo fired a shot in 1914 that killed seven members of our church and cost this parish a hundred thousand dollars. If he had been a Christian, that wouldn't have happened. Why wasn't he a Christian? Because the job of Christianizing him was left to George.

Who in China is going to fire the next shot? And which of our boys is going to get hit?

Who in Japan is going to fire it? And how many thousands of innocent people in San Francisco and Seattle and Newton Centre are going to die of poison gas?

Who in India is going to fire it? And when, in the train of war and famine, the bubonic plague sweeps over the world, who is going to pay for your funeral? George won't be able to tell you—but ask him.

There is only one way in the world to prevent those shots being fired; one way to save our homes, our prosperity, our happiness, to keep our precious boys alive, *just one!* And George doesn't yet realize it.

It is not by paying our running expenses and thanking God we are not as other men are. It is by killing hatred and lust and selfishness in the heart of insignificant(?) individuals on the other side of the globe. It is by putting the good will of the gospel into Sarajevo and Benares and Tientsin and Tokio.

Now look here, George. You are quick at figures. You know that the Great War cost the world fifty billions of dollars and it lasted four years. If it costs on the average a thousand dollars a year to support a missionary, how many missionaries would that sum keep busy for four years? Twelve million five hundred thousand.

Now if you take the value of property destroyed in the war, say another fifty billions, and instead of blowing it to dust you turn it into constructive humanitarian work, how many workers altogether could you keep going? Twenty-five million,—all of the Protestant church members in the United States!

Get the picture, George! It is both ludicrous and sublime. One-quarter of the population of the United States rushing overseas to save the world and having their expenses paid!—teaching men the blessed gospel of good will, showing them how to clean up the dirt and to root out forever the ignorance and the sin that curse mankind. Give them four years of it, George, and this world would look so much like heaven that angels would be caught walking down Center Street by mistake!

Honestly, now, which method looks like good sense?—to destroy in war a hundred billions of money and twenty millions of lives, or to spend a hundred billions in just plain brotherhood? Take your choice, George; it's got to be one or the other.

Now I won't be too hard on you, George. We don't have to spend a hundred billions in preventive brotherhood—just yet. We Congregationalists have got to spend only five millions this year, and this church of ours has got to spend only nine thousand dollars. Which means that every member of this church has got to invest just twenty-one and one-half cents a week in this business of saving his own skin. The price of a round trip to Boston,—the price of a kiddie's admission to a movie,—the price of four quarts of gas,—the price of four packages of chewing-gum.

Oh, pshaw, George, let's cut out the gum and save the world!

Campaign Suggestions

LAYMEN tell me they are anxious that their church shall have a well-planned program for its work.

Don't be satisfied with a spasmodic effort. The spread of the "Good News" is one of the prime undertakings of the church.

A pastor writes, "The eighty new members received at Easter will assure our more than meeting our apportionment." That is only true if they be informed and trained to invest in this work.

We must help them to see the vision and share in its service or they will fall into the ruts of many of the older members in non-attendance and non-sharing.

Study the method, follow the plan carefully and adequately step by step, and the results will more than match your investment—there will come a quickened sense of cohesion from common interest and working together, newly-discovered resources and powers of leadership, a steadily-mounting sense of the exceeding worthwhileness of the church's service, a deepened consciousness of the magnitude of the church's undertaking, a sense of satisfaction in the noble companionships of Christian service, and withal that exaltation of spirit that always issues from an effort to do well a thing that is wholly unselfish. Yes, the pledges will be there.

Mechanics will fail, organization will fail, but an investment in good will cannot fail. Make the best plan you can, then engine it by prayer.

This is the church's one great "pull all together."

A Fall Church Program

By FREDERICK L. FAGLEY

IN June the representatives of fifteen denominations and more than forty city federation secretaries, together with a number of state and district secretaries, met at Northfield, Massachusetts, for a three-day discussion of evangelistic plans and methods. This was a most significant gathering bringing together for the first time the official representatives of the denominations and the city and state federations to work out a plan which both the denominations and the cities might promote together.

A special committee of which Dr. Charles E. Burton was chairman presented an outline for a fall program. This was discussed part by part and the conference finally unanimously adopted the following plan. The denominations will furnish their pastors with material to assist them with the plan and the cities will begin early to organize so that all the churches of the city may have the fullest benefit of the common program.

This main outline will be familiar to Congregational pastors and church workers, as it is in general a development of a plan very much like the fall program of last year. The section bearing on Parish Study or Survey is particularly helpful.

The Congregational Commission will prepare for the use of pastors a list of helps of various kinds and samples of these will be sent out the last of August or early in September.

Outline of Fall Evangelistic Program for 1925

The following plan is suggested by the Commission on Evangelism as a general program for the churches this fall. This is in no sense a "swivel-chair" outline. It is simply the compilation of the outstanding features of programs actually used by successful pastors. It is expected that this plan shall be the framework only into which the pastor will build his own fall program. There are some significant values in a general denomination and nation-wide plan, but the value of any and all plans is very small compared with the prime requisite, which is "the attitude of mind" with which a pastor approaches the work of his church.

This program is in general the outline which was used last fall. It will be promoted by many city federations of churches and in some states by state federations. The plan, however, is primarily for the local church and is very largely a development of the plan used last fall. The main items of the program are:

I. Parish Study, September and early October.
II. Fellowship Visitation, September and early October.
III. Rally Sunday, October 11.
IV. Autumn Ingathering, November 1.

I. Study of Needs (Survey)

In some situations the study will be on a city or community basis where churches of various denominations unite for a thorough-going community survey. Where such plans are not in use the individual church is urged to make a most careful study of its entire parish, not taking too many things for granted. List every person in every one of the families of the church, noting all connections, whether church member, church attendant, Sunday School attendant or what not; then if a house-to-house canvass is not feasible for a single church, gather from all the active members of the church as much information as possible about the unchurched people of the community and list every individual as well as family where there are any hopes of ultimate connection with that church. Even in rural and village communities, where everybody knows everybody else, it is altogether too easy for the pastor and church to overlook people who should be actively cultivated for their religious life and church connection.

II. Fellowship Visitation

This visitation may interlock with the survey study, especially if a house-to-house canvass has been made. Even where such a canvass is made, further visits will be almost essential. There are four classes of people to be considered; they are mentioned in the order of the urgency of action:

1. New Residents and the Unchurched. If a complete visitation cannot be conducted, then make sure that every family which is now in the parish and every non-church-going family where there are any grounds for considering them prospects should be visited in a friendly way, carrying the greetings of the church and invitations to the forthcoming gathering.

2. Membership Prospects. Every active church has on its list a number of people who are almost convinced to become active members. The fall campaign should involve careful cultivation of this list in connection with the fall visitation.

3. Adherents. Next in importance are the people who are more or less regular at church, contribute to its support perhaps, socially have their connection in the church, but are not members. Let every such family and individual be visited, using judgment as to whether the time is ripe to extend the invitation to become members of the church.

4. Church Members. Church members demand attention, of course, but in the fall of the year this is the least important class for the first visitation, and if a thorough-going visitation cannot be carried out, leave the church membership until later.

For the conduct of the visitation a large committee would be organized involving practically all the socially-minded men and women of the church who should be sent out in teams of two to visit assigned homes, having furnished them information about the families to be visited and for whose work one or two training conferences with them should be held.

III. Rallies

1. Fall Church Rally Sunday. This may well be the central feature of the fall campaign. The central aim of the campaign is to establish, re-establish and strengthen the church-going habit of the people; therefore let the survey study and the visitation have as its

immediate goal the presence in the house of God of every possible attendant on a given day and on that day let the importance of church attendance and vital church connection be emphasized with all possible force.

2. Rally Day Services. Rally Day originated as a Sunday School institution, and practically every Sunday School needs such a reassembling of its forces at the beginning of the public school year. So also the other organizations, such as the young people, the women and the men, should utilize the rally idea.

It is particularly desirable that Rally Sunday should be the same everywhere if possible. First of all this gives a thrill of companionship throughout the church and emphasizes the oneness of purpose of the Protestant churches of America. In the second place it means first-page publicity, especially in the city. No one communion can hope for the active cooperation of the press, especially in our great cities, but given a united program the news of that program becomes first-page copy. It is therefore suggested that Sunday, October 11, be designated as national Rally Sunday, and that state, city and community organizations be urged to adopt this date wherever it is possible.

IV. Ingathering

The several denominations differ in their processes of inducting new members into the church. In most communions, however, it is desirable that new converts should have a longer period of introduction to the life and purposes of the church than is afforded in a few weeks in the early autumn. The aim for this group therefore may well be to secure their attendance upon the church, their acquaintance with its people and their interest in its life with a view to their reception later in the year, possibly at the Easter season. There are, however, in every parish those who ought to bring letters from other churches and those who have for long time been in connection with the church who may be thought of as proper prospects for an autumn ingathering, which after the Rally Sunday should be the next main goal.

For this autumn ingathering a carefully selected invitation committee should be trained and with prayerful thought assigned particular individuals and families whom they should seek out with a view to church membership study to be made in September; the visitation the first two weeks in October, the rally in immediate connection with the Rally Sunday, and the ingathering on the first Sunday in November.

Service

By SARAH F. BEL

WHAT shall I do to please thee, dearest Lord?
Ah! well I know, I read it in thy word;
Thy time was spent in doing good to men:
Let me but follow in thy footsteps then.

Apportionment Receipts

As reported by the Treasurers of all Congregational Societies

	For the Month of June				For Calendar Year to July 1, 1925			
	1925	1924	Increase	Decrease	1925	1924	Increase	Decrease
A. B. C. F. M..	$30,608	$22,421	$8,187	.....	$154,545	$157,341	.....	$2,796
W. B. M.....	22,697	22,847	.....	$150	116,632	112,961	$3,671	.....
W. B. M. I....	10,700	11,949	.....	1,249	97,172	99,388	.....	2,216
W. B. M. P....	836	1,858	.....	1,022	13,942	12,532	1,410	.....
C. E. S.....	4,468	4,598	.....	130	28,859	30,804	.....	1,945
C. B. Society...	8,324	9,722	.....	1,398	41,362	46,117	.....	4,755
C. H. M. S.....	10,601	6,819	3,782	.....	60,985	64,330	.....	3,345
A. M. A.....	13,099	16,936	.....	3,837	80,124	93,976	.....	13,852
C. S. S. E. S...	7,159	7,853	.....	694	17,436	19,862	.....	2,426
C. B. M. R.....	7,198	4,181	3,017	.....	24,080	26,328	.....	2,248
Annuity Fund..	1,066	1,105	.....	39	6,158	6,503	.....	345
Found. for Ed..	2,575	.....	2,575	.....	14,450	10,126	4,324	.....
Totals.....	$119,331	$110,289	$17,561	$8,519	$655,745	$680,268	$9,405	$33,928

Note: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief. The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

THE AMERICAN MISSIONARY ASSOCIATION

History in Review

III. The Witness to Brotherhood

By Secretary GEORGE L. CADY

HOWEVER great has been the contribution made by the education which the Association has been carrying on for these more than sixty years, it is far less significant than the witness it has borne everywhere to the equality of men of whatever race or color. We have lost no time in discussing or defending social equality or social rights—we have not been concerned at all about it. But the Association has been tremendously interested in human equality and human rights. We have believed that it was far better to be worthy of human equality and human rights when they should arrive than to be fighting for them before being worthy of them. The work of the Association in school or church has been a public clinic, demonstrating that those in the schools and churches were worthy of taking men's and women's parts and places in the world. That education was worth while had first to be proved, and sixty years in which we have no record that a graduate of the Association's schools has been sentenced for crime can be read by all.

That testimony has not been borne without scars and wounds. To go into that South and teach and associate with these recent slaves, and believe in them and treat them as brothers ran, as it runs today, counter to every current of natural feeling and thinking. The antipathies thus faced were bound to exact their price,—the price of ostracism, of hatred, of public insult and even of the lash and the rope. Partly because of these antipathies and because of the sad mistakes, blunders and sins of the Carpet Bag government, arose the K.K.K., whose hooded figures, so exalted by that ex-minister of Christ in his "Birth of a Nation," brought terror not only to the freedman, but to his white friends. The story of martyrdom which followed is too well known. "The Fool's Errand" in no way exaggerates the facts. It is not recorded in the annals of the Association that any missionary left his plow in the middle of the furrow.

It is the old story of the eleventh chapter of Hebrews. Lyman Abbott, in his sermon quoted before, said: "If ever in human history there was a body of men and women who have felt the breath of the Master upon them and heard his words, saying, 'As the Father has sent me into the world, even so I send you,' it is these men and women whose lives have been lives of long self-sacrifice, prosaic service,—unhonored and unsung of men, but not unhonored and unsung above."

After such outrages and martyrdom, none but those unacquainted with the history of missions for two thousand years could be surprised to read in the record of the Association, written in days of greatest danger,—in 1868: "Undeterred by these dangers, the Association sent more missionaries and teachers into the South than in any previous year." Always it has been so, and always it will be so, and now, as then, the true missionaries will continue undisturbed when compromisers and dilettantes sneer at them as "fanatics and trouble makers."

Whatever mistakes the Association may have made in its history, it has never failed its early founders and its long line of martyrs. It has kept the faith of brotherhood according to Jesus Christ. It has stood out like a beacon for all the oppressed, despised and exploited, and these have known that there was one voice which would never fail them. Slavery was deeply rooted in the belief that the Negro is not a man, and the antipathy towards him today will be found to spring from the same source. The Association rejoices in the evidence of a new spirit in the South today. The Inter-racial Cooperative Committee marks the greatest progress in the racial question since the Civil War. It is attacking the problems of injustice and inequality before the law and the school. It is sitting down to do things *with* the Negro, rather than *for* the Negro. Southern men at the Colored Young Men's Christian Association have been sitting at the same table with colored students. New voices have come out of the South which, fifty years ago, no prophet would have dared to foretell. Mr. Will Alexander declares:

"The Negro is not a menace to America. He has proved himself worthy of confidence. He has been and may continue to be a blessing. In the years that are to come, he needs the help of those who have voices of influence. He needs unnecessary barriers out of his way and a chance to demonstrate, under God, he is a man and can play a man's part."

Professor Plato Durham, of Atlanta, says:

"Some of us down South have concluded that we must live the New Testament or scrap it, for if the New Testament cannot get us over the color line, it is of no use anywhere else."

Bishop Bratton writes in his book of Mission Study for the Episcopal churches in the South:

"And here, in parentheses, we of the Episcopal church should recall our lasting gratitude to the American Missionary Association of the Congregational church. During the era of reconstruction, when our church could do well-nigh nothing with and for the Negro, that society, with holy purpose, and with only the natural mistakes of people feeling their way toward a new problem, and at indescribable personal sacrifice of the workers, established schools, preached the gospel, and held high the lanterns of the Good Shepherd before the bewildered eyes of a hopelessly confused race.

"Through their work, chiefly, were the leaders of the era raised up. Hampton was founded mainly under their auspices and, until now, has been administered under their able and devoted missionaries in complete Christian courtesy to other churches. Schools were established by them from Hampton around to Fisk and though the South was from the first suspicious of their influence, they have long since won the confidence and regard of every soul who knows them by their fruits."

It is true that at a recent meeting of the Federal Council in Atlanta, the Negro and the white delegates sat together,—a unique incident in that city. It is true that Dr. Newbold, the Director of Negro Education in North Carolina, talks with high idealism and enthusiasm of the best education available for the Negro. It is true that Dr. Ashby Jones, the son of the chaplain to General Robert Lee, is devoting his splendid Christian leadership to the ideals of a better brotherhood, and that "Golden Rule" Egan gave his time and his means, without stint, to the case of Interracial betterment.

From all such movements and willing co-workers, the Association has not held aloof but has gladly assisted them to a better understanding of the problems gathering about the race and education. The Association was the first missionary organization or church body to give financial aid to the Inter-racial Cooperative Committee. Dr. Alexander gladly testifies that the American Missionary Association workers and graduates are the ones to whom he turns first for assistance.

It is with utmost regret and apologies to this splendid group of unsurpassed Christian folk that we must be advised not to exaggerate their number. They form not a majority, but a minority of the South today. The vast mass of the South has not changed in that basic attitude toward the Negro which still believes him to be a lower human being, incapable of development beyond a certain point, born to serve and, therefore, to be educated to serve, and with a fixed idea that he must be kept in "his place." There have been too many humiliating experiences in the past few years to allow us to forget that the Association is needed to continue its peculiar mission which has wrought such a change in the Negro and which has elicited the admiration of a small portion of the white people.

Neither have they changed, for the most part, their attitude toward the workers in the Association schools. Here and there the old attitude has softened but, for the most part, the teachers in the American Missionary Association schools are still ostracised because they are there to uplift and do associate with the Negro folk. They are not, of course, turned from the doors of the white Protestant churches, but neither are they given a warm welcome to social church life. A returned missionary from Africa, who has lived and eaten with Africans, is welcomed gladly, but the missionary who lives perhaps across the road, associating and eating with Africans here in America, is unrecognized. No missionary of the American Board suffers such an ostracism as has been the lot of the missionaries of the Association in most places during these sixty years.

But, in all fairness, it must be said that the Northerner who moves South is more bitter than the man whose father and grandfather were slaveholders. He becomes what Dr. Alexander terms "the professional southerner,"—one who goes South for business and professional reasons and meets the color problem for the first time. He has only met an occasional Negro before, but here they are to the right and left and behind and before, and he is appalled by the greatness of the task which the South has faced so long. He, as well as all white people in the South, meets the Negro usually on the lower levels; he seldom, if ever, comes into contact with the educated, cultured and economically independent Negro. Being a Northerner and, therefore, under suspicion as not being on the level in this matter, he leans over backward. In fact, he will deny, as does the average winter resident of Florida, that such a Negro exists. One of the greatest of Southern white ministers said to a large white audience: "We say we know the 'Nigger'—we do know the 'Nigger,' but we do not know the Negro."

But we are painfully conscious that prejudice has ceased to be a matter of geography in America. If there is a small hopeful and hope-inspiring group in the South who are "taking Jesus in earnest," we are confronted with the more ominous fact that race prejudice is growing in the North. The mobs of Washington, Chicago and Omaha forbid us longer to throw pharisaical stones at the South. It is the one question which we have to face and find a way around wherever we hold our National Councils. The usual Council banquet must be abandoned in Washington because no place will serve all the Congregational brotherhood in one room and at one table. The boxes at Carnegie Hall may be full of cultured and educated and refined Negroes from Harlem, dressed in the latest modes, but practically every hotel in every city in the North is closed to the man of dark skin unless he is considerate enough to wear a turban. And the yellow man on the Coast is slapped in the face with the same bitterness of mobs and discriminations; and if California has not Jim-Crowed the cars, it has Jim-Japped the land, and that is worse.

The K.K.K. is not a cause of race prejudice, but the expression of it in all it hideous "know-nothing" form. This has wormed its way into the very temple of Christ, who, Glen Frank warns us, was taken out to his Calvary because he was not one hundred per cent Jew. Few factors are more disturbing than that secretaries of the American Missionary Association should be warned as they come to Congregational churches that it would be more polite not to speak of the Klan as a high percentage of the members of some churches are Klansmen. If it be said, in defense, that others are greater sinners, it is embarrassing enough that Congregationalism, with its historic background, should anywhere so reverse the spirit of the fathers. How great the need is for this testimony is illustrated by the meeting of the Home Missions Council last year. From a resolution on the race question, already passed by the Executive Committee of the Federal Council, the following sentence was eliminated:

"We deplore, as unpatriotic and un-Christian, movements, policies and programs in many sections that discriminate against and humiliate aliens, merely as aliens, or as aliens ineligible to naturalization, and that

single out certain races and religious groups for discriminatory and unfriendly treatment."

Seemingly without shame, the reason was frankly admitted—the offending sentence would be interpreted by members of certain churches as aimed at the Klan.

All this is emphasized also by that strange cult of Nordicism which is now coursing through America. Its high priest is Lothrop Stoddard. It is significant that this exaltation and laudation of the Nordic should have resulted in making Stoddard one of the world's best sellers,—and it is ominous as well for world peace. It is not armaments, but arrogance, which threatens a world war, and we are being taught,—and it has become quite a popular fad in our colleges —to believe that the supremacy of the Nordic can be purchased only by the submergence and the continued degradation of those who constitute "the white man's burden."

There may be a biting suggestion in those words of Lord Brougham, quoted by the colored author of "From Superman to Man": "I never knew anyone to hate me but those whom I have served, and those who had done me some great injustice."

It is no less disturbing here in America. America is trying to lead the world into peace while we are assuming here, in our midst, the same attitude of arrogance which has always bred warriors and, therefore, wars. Here, in America, God has established a racial laboratory to try out the question whether it is possible to bring together on the same streets men of different colors, of different tongues, without their tearing each other's throats. If God takes notice of what mortals do here in America, we conceive it quite possible that he is not entirely satisfied with the experiment thus far. There are enmities and hatreds today fostered and growing in our midst which might well make the brave pause. These hatreds are the result of teachings which have been again and again proven to be unscientific in their origins, futile against the inexorable law of God's impulses of evolution, and infidel in the presence of the Christ of the Sermon on the Mount and the story of the Good Samaritan, but yet strong enough to stay the stream of progress and turn it into eddies of war and blood. Surely, before we can hope to convince the world that it should accept our leadership into the plains of peace, we must have worked out a promising basis of world peace here.

We do not doubt that a transference of the educational work to the Educational Society will guarantee that the schools will be wisely and earnestly administered. We do not doubt that, in the face of embarrassing antagonisms, the Home Missionary Society would guard and foster the colored churches; but there must also be a guarantee that the witness to brotherhood, in face of all comers and all objectors, shall be continued.

No other organization can fill the place of the American Missionary Association. For seventy-nine years it has stood in the thick of the fight. It has grown callous to the sneers of foes and the cautions of would-be friends. It has never compromised,—it never will compromise. It has been heard,—it will be heard. Unhampered by entangling alliances, it is and has been the one free voice of our own Christian democracy. It is convinced that, whatever it has done or whatever it may do, its greatest contribution is uncompromisingly to continue to stand wherever the streams of race hatred converge, bearing its historic testimony to the democratic faith that all men are born free and equal, with the right to life, liberty and the pursuit of happiness,—in Massachusetts, or Mississippi, or California,—and to the Christian faith that "there can be neither Jew nor Greek; there can be neither bond nor free; for ye are all one in Christ Jesus."

Progress at Santee

Latest Report for the School Year

By F. B. RIGGS

This fifty-fifth year of our Santee school has been our best; progress unusually evident and prospects encouraging. We pursue all the studies that pertain to the public schools. Besides those, of course, we teach subjects that are especially necessary to our main purpose as a missionary school for the training of Indian leaders. Our academic limit was only the tenth grade. Now this year, we have advanced to the eleventh and are on the way to become a full-fledged accredited high school next year, besides, of course, at the same time carrying the extra specialties mentioned above. This year our Indian students made marked improvement in studying, in class recitation, and in general reading. We excel other Indian schools in vocal music. Our school chorus sang Maunder's cantata, "Olivet to Calvary," at Easter, one soloist from Yankton assisting.

Many of our friends said that our close of school musical recital this year was the best ever. This is Mrs. Riggs's twenty-fifth year as Santee music teacher, and it has been her best year. She has had about forty individual pupils on piano and organ, besides three chorus classes and choir, and is to be congratulated for the progress all the way and especially this year.

We give non-sectarian religious instruction in all our grades. And for non-resident students we have a correspondence school, seven courses in the Dakota Indian language (Sioux) and three courses in English. Our Bible correspondence school is rapidly improving and expanding under the guidance of our new Bible department man and school pastor, Rev. W. A. Mansur, who is supported by the Presbyterian Board of National Missions.

We have had this year one hundred and fifteen pupils who came from all over the Northwest, nineteen day pupils, and two hundred and three correspondence students, one hundred and twenty-eight in the seven Dakota language courses, seventy-five in the three English language courses; and these are located all over the Northwest, some in Canada, a total

of three hundred and thirty-seven students this year.

During the year the equipment in our shops and printing department and on our four hundred and forty acre school farm has been much improved.

There has been a great awakening in our Sunday School. We abandoned the International lessons a year ago, examined all the graded lessons we could discover, and adopted the Charles Scribner's Sons graded series, and they are a joy forever.

SANTEE BOYS WITH MATRON

Santee students are husky Christians. Unlike the son who was halfback on the ball ground and all the way back in his studies, our boys are eligible when academically fit. This spring they played all the high schools in our region and beat the whites in every game.

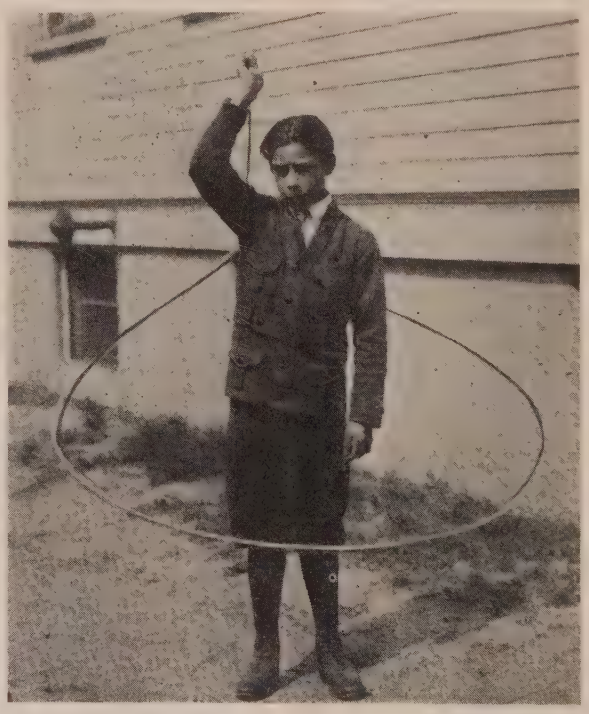
At Santee we try to persuade our pupils that boys and girls who have everything handed to them free all the way through school do not, and can not, grow to be self-reliant. They have depended on others too long, and they always will. Boys and girls who pay their way, who work and earn their way through school, are, and always have been, those who develop the ability to go on earning their way through life.

We are proud that Santee's distinguished pupil, Principal Henry Roe Cloud, stands for this educational value of work and puts it to those whom he invites to become pupils in his school in these words: "The . . . . ambitious boy works his way. No one (in this school) escapes the moral and educational discipline of labor." Santee tries to make attractive these educational advantages.

It is to be noted that pupils coming to Santee have to provide their own clothing, pay their own transportation, have no one to round them up, and no feast spread to allure them. They deserve much credit for promptness. It means real initiative. Therefore we offer a one dollar prize at Santee to every pupil in the high school, and junior high school course, who is present on the opening day of the school year and who arrives at the close of school year with no obligation to the school unpaid.

Those who were given this prize this year at the close of school were: Alice Conger, seventh grade, from Yanktown Reservation; Reuben Jacobs, eleventh grade, from Crow Creek Reservation; Rachel Keeler, eighth grade, from Yankton Reservation; Joseph Littlebattle, tenth grade, from Rosebud Reservation; Bessie Owlking, eighth grade, from Cheyenne Reservation; Sarah Reddoor, eleventh grade, from Poplar, Montana; Edna Young, seventh grade, from Yankton Reservation.

In our Santee School the older pupils receive cash credit for their industrial work. The first fifty dollars is applied toward their tuition. After this is paid, the balance of their work-money applies on their board if it has not yet been paid. If their board is all paid they receive their work-money in cash. Raymond Vassar of Santee was the first one to pay all his tuition, and Robert Coe of Greenwood, South Dakota, Marion Thomas of Santee, and Walter Goodcrow of Cannon Ball, North Dakota, were the next three. Marion Thomas was the first one to receive cash after his tuition and board were both paid in full. We do not know of any other Indian school that gives its pupils cash credit for their work.



CHAUNCEY FIRE, ROPE THROWER, SANTEE

Santee students are required to pay fifty dollars a year for their tuition, in work, and one hundred dollars a year for their living expenses, in cash. Those who paid the full amount of their tuition by their work this year were: Alma Blackeagle, Lawrence Baker, Ben Brave,

Virginia Benjamin, Ben Charginghawk, Ernest Crow, Robert Coe, Ben Dupree, Edith DeCory, Edna Frazier, Ethel Frazier, Walter Goodcrow, John-Howlingwolf, Esther Harlan, Reuben Jacobs, Silas Jumpingbull, Roy James, Joseph Killsright, Joseph Littlebattle, Dorsey Likehim, Mary Powell, John Quinn, Robert Reddoor, Sarah Reddoor, Jackson Riply, Lawrence Runninghawk, Leo Saul, Nellie Touch-the-cloud, Percy Tibbetts, Marion Thomas, Raymond Vassar.

Honor Roll

Many of our Santee pupils are so poor that they absolutely can not pay all of their board and we must carry them on scholarships. Those who pay half or more are given honorable mention in our announcements at the close of school: Ben Brave, Esther Harlan, Cordelia Hold, Frances Jones, Ethel Medicinehorn, Theodore Medicinehorn, Agnes Milk, Pansy McKenzie, Lorena Redlightening, Phoebe Redlightening, Robert Reddoor, Josephine Redstone, Leo Saul, Charlotte Wright, Rudolph Wright. Those who for this last school year are on the honor roll for paying all of their expenses are Angelique Archambeau, Alma Blackeagle, Lawrence Baker, Alvina Badbear, Margaret Baker, Gilbert Bronchobill, Edward Crookedfoot, Ben Charginghawk, Cecelia Chamberlain, Ernest Crow, Alice Conger, Walter Goodcrow, Thomas Garfield, John Howlingwolf, Reuben Jacobs, Zack Jones, Silas Jumpingbull, Joseph Killsright, Rachel Keeler, Joseph Littlebattle, Jesse Milk, Elizabeth Milk, Bessie Medicinehorn, Winnie Medicinehorn, Elizabeth Nagle, Jeannette Owlking, Bessie Owlking, Mamie Poor, Harry Primeaux, Percy Roush, Howard Redhawk, Jackson Ripley, William Runningrattle, Stephen Stonearrow, Ernest Stonearrow, Jonas Spottedbear, Alice Standish, Margaret Sears, Mercy Stonearrow, Joshua Stonearrow, Nellie Touch-the-cloud, Percy Tibbetts, Marion Thomas, Edna Young, Sarah Reddoor.

CLIFFORD JOHNSON, SANTEE

During this last school year we credited our pupils on their accounts, for their earnings three thousand and seventy-one dollars and fifty-three cents. We estimate that our pupils paid one thousand seven hundred and forty-seven dollars for their traveling expenses this school year. Some of our pupils come such distances that the cost is forty dollars each way.

The following were neither absent nor tardy during the entire school year: Gilbert Bronchobill, Ethel Frazier, Rachel Keeler, Sarah Reddoor.

Of those in the eleventh grade this year the following were never tardy: Ben Brave, Robert Coe, Martha DeCory, Thomas Garfield, Reuben Jacobs. Julia Keeler, Joseph Killsright, Sarah Reddoor, John Sterne.

Jose's Experiment in Getting In and Getting On

JOSE of old Mexico, was talking,—one of the many thousands who cross the line every year.

"How I get in? Oh, señor, it take much time and much money. First I go to the Consulado Americano in Juarez. There they make me many questions: Am I crazy? Am I sick? Am I anarchist? Am I bolsheviki? I say 'No,' many times and then they say, 'Pay ten dollars.' I pay them and that was all.

"Then I cross the bridge and your immigration officers give me a reception. They led me first to the disinfecting plant. It did me no good to tell them that I had taken a bath a few minutes before in Juarez; I had to take the bath anyway, and meanwhile they took my clothing to disinfect. I made a bundle and tied it with my belt, then they put it in an oven very hot; from there it came out ready to put on again, except that my belt being of leather was wrinkled up by the heat.

"Then they took the photograph of all of us who were going to cross to El Paso. After the photograph, they vaccinated us, and then we march by the doctor who looks at our eyes and finger-nails and head. Next we pay eight dollars more, for what you call the head-tax; they give me a little paper, and tell me not to lose it. Then the officer made me many questions,—What is my name? How many years have I? Am I married? Where I go? I answer all well, and after passing through all these experiences they let me leave with the rest—about one hundred—through the back part of the building."

"But, Jose," I said, "you must have wanted to get into this country very badly to go through all this. Why did you want to come?"

"Oh, many reasons; some good, some foolish, perhaps. In Mexico you fear the army will take you. Then the work is not always and poor pay. Last winter Alfredo came back to Parral, and he had on two suits of clothes, and said he make six pesos a day here. And my cousin Juan writes me to come to Los Angeles, which is the best of all the United States. Then I see in the cine pictures of this country, and everyone have a big house and everyone have a carro. And I say I have a better opportunity in the United States and my children go to better schools. For all these reasons I come here."

"What happened to you after leaving the immigration station?"

"They lined us up and the labor agents came to tell us many pretty stories. Some asked us if we wanted to go to California, others to Arizona, others

to Colorado, or to other states of the Union. At last I resolved to go to Pennsylvania.

"During the journey they gave us nothing to eat except crackers and sardines, heavy food for the digestion. Since that time I do not like even the odor of sardines. They prohibited us to open the windows of the car, having mistrust that we were going to escape. Every morning a man came in and counted us as if we were prisoners; every evening he did the same. And I asked myself: 'Is this the land of liberty?'

"After four days on the road we arrived at Pennsylvania. It was fall; I was very tired from such a long journey, and on leaving the train I felt a cold more icy than that of El Paso. They took us off to eat and after that to work on the railroad track. Everybody looked at us like curiosities and some were afraid to come close to us. The only sympathy upon which we could count was that of the foreman, who never tired of telling us to work faster, and so we have to work ten hours daily.

"Every day the weather was getting more cold. After three months I received a letter from my brother who was in Indiana Harbor, near Chicago. He said: 'Come; here the work is better than where you are.' I took out my time, and joining all my capital, it resulted that I had collected in three months with many sacrifices forty dollars. But I did not like it in Indiana Harbor. The cold made me cry with my nose; and so my brother and I went back to El Paso, where we passed the winter with much hardship.

"But I cannot talk much more now. I see you later. The next spring I went to Colorado to pick beets; then to California to the Imperial Valley. I picked cotton there and in Arizona too. In your country, señor, I have travelled much and worked much, too. It is a good place to make money, sometimes; but not so good to make friends. And always during the winter, it is hard to make money, for there is little work. After many years, I feel still that my real home is in Mexico, not here. Perhaps later I feel different, but *quien sabe?"*

And *"quien sabe"* I have wondered, ever since he said good-bye.

Our New Medical Missionaries

DR. and Mrs. James Watson sailed for Porto Rico on Thursday, July 9. They go to succeed Dr. and Mrs. Wycoff at Ryder Memorial Hospital, Humacao. We are most fortunate in having enlisted the deep interest of a man who has looked forward to medical missionary service for years and definitely prepared himself for it.

DR. JAMES WATSON

After graduating from Yankton College, Dr. Watson held several pastorates in South Dakota with the greatest success, his last pastorate being in the church attended by students and college professors in the state university town. In 1924 Dr. Watson graduated from Northwestern Medical School with honors. During his medical course he was a most beloved pastor of the Willard Church of Chicago. For the past year he has been serving his interneship in a Chicago hospital where he has shown a special fitness for surgical as well as medical service.

Mrs. Watson has proved a most helpful companion in all of her husband's work. She has been a much-appreciated leader in societies of young people as well as adults. She will assume the duties of matron at Ryder Memorial and we feel sure that our young student nurses will soon realize that they have a wise counsellor and friend devoted to their best interests.

The Watsons go to Porto Rico full of enthusiasm for a life of real professional and missionary service

MRS. WATSON

Dr. Watson is not only deeply concerned about what happens in the hospital, but in an extensive social service program, reaching back into the homes of the hill towns. Eventually he hopes not only to send nurses out into these homes for professional service but plans through clinics and closer contact with the people to do much in the way of preventive work.

We are much indebted to Dr. Pressly and our two American nurses, Miss Bailey and Miss Moelmann, for the splendid and efficient way in which they have "carried on" since Dr. Wycoff left a year ago. The forty-eight beds have been filled almost constantly.

A Visitor Gives His Impressions

By REV. WILLIAM S. BEARD

EDITORIAL NOTE—*A few weeks ago, Rev. William S. Beard, Secretary of the new Laymen's Advisory Committee, made an extended trip visiting a number of schools of The American Missionary Association, the stations of the American Board in Mexico, and typical enterprices of the Church Extension Boards and other homeland societies in the Southwest. Mr. Beard has kindly written out at some length his impressions of the work. The material which he introduces into his report to the officers of the Association is so instructive and valuable that it would seem wise to pass at least a part of it on at once to the wider public. With that object in view the following excerpts from his report are published.*

I BEG herewith to report to you concerning a recent trip taken by me among some of the educational institutions of the American Missionary Association.

My tour commenced April 29, at New York City, and concluded May 13, at Austin, Texas. I spent one full day at Bricks; one full day at Brewer; three hours of an afternoon at Knox; two nights and a day at Talladega; a full day at Straight; from one morning until the next afternoon at Tillotson; about two hours at Albuquerque Industrial Institute, and a day and a night at Tuskegee.

My purpose in making this tour was to discover just what typical institutions of the Association are doing to help the colored people in their climb upward, and further, to see at first hand some of the projects for which special sums need to be raised.

I.

The main, outstanding impression which comes to me from this trip is that of the remarkable progress the Negro has made in the sixty years of his freedom. My first glimpse of this was at Bricks. Principal Inborden took me into some Negro homes—homes of people who were born in slavery. Today they are as neat as the best homes in the North, furnished with evidences of refinement and appreciation of the difference between the good and the bad; trim inside and out. They had not been gotten ready for company since the occupants did not know that company was coming . . . . .

You, of course, know the ——— family at Bricks. Mr. Inborden introduced me to one of the sons whose father was born a slave, and who came up to Bricks in order that he might educate his children. The son I met is the Secretary and Treasurer of the local Division of the Farm Loan Fund. I discovered that one hundred and twenty-five thousand dollars of national money is out on loan hire,—the average loan being two thousand dollars; that seventy-two farmers have negotiated these loans; that while of the eighty whites who have loans in this section, ten are in arrears, of the seventy-two colored farmers who have loans, only two are behind in the matter of payments.

THE CHOIR, STRAIGHT COLLEGE, NEW ORLEANS

When one reminds himself that in the brief span of sixty years, a man who is the son of a slave is in charge of the Federal Reserve Loan Fund for his area of the state, one becomes most humble as to his own progress and is filled with respect for the achievements of his colored brethren.

II.

My second outstanding impression is that of the patience of the colored people.

Despite all the indignities and sufferings which the Negro has endured, he bobs up serenely, ofttimes with his sense of humor in the ascendency.

The unfailing patience of the colored man must be noted by all who study him.

III.

My next impression is that of the far-reaching character of the service of the American Missionary Association. If I should ever be fortunate enough to get to heaven, and anybody there should give me such a welcome as I received at Tuskegee, I should be abundantly satisfied. I could not understand it all for, though I had met Major Moton and entertained him in my home, I had no idea he would remember me. I suddenly discovered that the Tuskegee people supposed that they were about to entertain my distinguished kinsman. The elaborate preparations which had been made, and

DINING HALL, TUSKEGEE

the way in which these preparations were transformed into actuality even after they discovered their mistake, were a tribute not merely to Dr. Beard, through me, but, first of all, were Tuskegee's statement of the value which it attaches to the work of the institution which Dr. Beard still represents.

THE THEOLOGICAL SOCIETY, TALLADEGA COLLEGE

At point after point I met men and women of the colored race connected with worthwhile enterprises in the life of the community, who gladly paid homage to the service which the Congregational churches had rendered them through the American Missionary Association.

At Tuskegee they told me, if I recall the figures correctly, that from two-thirds to three-quarters of all the administrative force of the institution had profited at least indirectly by the service of the American Missionary Association, and that probably one-third of the force was a direct product of this Association.

At Tuskegee I met Mr. Robert Taylor, who has had in charge the planning and building of every structure on the Tuskegee campus. He himself is an American Missionary Association product, in part at least, and has written me a personal word, which I am at liberty to use, about the ministry of the Association to him. Shortly after I came from his office, I met the curator of grounds,—again a graduate of one of the American Missionary Association schools, having later taken special work at Ithaca.

IN THE LABORATORY, STRAIGHT COLLEGE

No man can visit the colored life of the South without being impressed again and again with the way in which the Association has been serving at the strategic points in the development of the race.

IV.

My next impression is that the vital service for the Association today is to provide not only leaders from the standpoint of the professions, but more especially trained teachers for the schools. The Rosenwald Fund is helping to construct school buildings in considerable numbers. President Hodges gave me a long list of Southern cities which have built worthy high schools at great expense,—not numerous enough, to be sure, and not adequate,—but a tremendous advance over anything which has been before. The tide is evidently turning. What does concern one vitally is that we shall be able to help develop an adequate teaching force to man the schools as they are constructed.

EVANS INDUSTRIAL BUILDING, TILLOTSON COLLEGE, AUSTIN, TEXAS

President Holmes, of Tougaloo, gave me a sample instance of a school-building program for one county in Mississippi and then stated that to Tougaloo this county must look largely for teachers.

Incalculably, the big ministry for tomorrow seems to me to be teacher training.

V.

Further Details

It was very, very interesting to me to note the way in which the influence of the Negro leaders has overflowed the life of the institution and swept over surrounding territory. A notable instance is that of Mr. Inborden, who seems to be such a community factor at Bricks.

A striking instance is that of Principal Hodges, at Austin, who is making strong friends for the school among the white people of Austin.

Hospital work similar to that which is conducted at Talladega and Greenwood, it seems to me, must be inaugurated at other points. The time has evidently not come when the South can undertake Negro hospitalization adequately. The sister-in-law of Dr.

1925 GRADUATING CLASS, TILLOTSON COLLEGE

Moton, who is the head of the hospital at Tuskegee, told me that they have patients not only from Alabama, but from Mississippi, Texas and practically the whole tier of Southern states. They come to Tuskegee Hospital because they cannot get adequate attention elsewhere. The night before I was in Greenwood, a baby was born in the Greenwood Hospital whose mother had come from Philadelphia in order that she might receive the care which she knew she would get at Greenwood. . . .

I have never understood before why the number of colored churches should not have been much greater than it is. I think I have light on that now. Our mission in the South has evidently been that of education and of life, rather than that of church-founding. If, for instance, at the various schools we had stressed the word 'Congregational" and had striven to organize Congregational churches, it probably would have resulted in the closing of the schools completely because a great percentage of those who are attendants at the schools are Baptists and Methodists,—particularly the former. It would appear that the church work and the school work of the Association cannot be very closely kin.

VI.

I may sum up all that I have tried to say as follows: If it has always been a tradition in America that every man ought to do his utmost to be of service to those whose life effort represents a determination to help themselves, then certainly every person who has had a chance to come into contact with the work which the Congregational churches are doing through the American Missionary Association ought to reconsecrate himself and his powers to the service of the colored people of this country who have made such heroic and successful efforts in their own behalf. I hope to be able to be of some little use in this connection.

The Evangelical Seminary, Rio Piedras, Porto Rico

THEOLOGICAL STUDENTS AT THE EVANGELICAL SEMINARY

IN its annual report, we have a statement of the faculty and students. It is a happy condition and augury for the future that all of the evangelical denominations in Porto Rico are cooperating in hearty union in this educational endeavor. There are six professors and five special lecturers.

During the year the curriculum of the Seminary has been made to conform to the generally recognized standard for theological seminaries. The regular course now leads to the degree of Bachelor of Theology, requiring a Bachelor of Arts degree, at least three years of work and a thesis. The full length college year of the Seminary, the opportunities for study in the nearby University of Porto Rico and the full credit for college subjects given in the Seminary make it possible for students coming to the Seminary with a high school diploma to obtain the Bachelor of Arts degree in the University and the Bachelor of Theology degree in the Seminary in six years.

The number of students is thirty-five with two graduate students. The annual prize of fifty dollars, awarded to the student showing the best all-round development, is received this year by a member of one of our Congregational churches in Porto Rico. Porto Rico is being recognized as a meeting place of the Anglo-Saxon and Latin-American peoples and civilizations, conserving the best of both. The Seminary is taking a leading part in this, sending back to San Domingo and Venezuela young men graduates. The picture of the students is interesting.

Inter-Racial Cooperation

SIGNIFICANT is the fact that in not a few southern cities whites and Negroes meet regularly and frequently to consider their common civic and other problems. The conviction is growing that an American city is a single community, not two, one of white and the other of darker skins. Matters of health, sanitation, education, local transportation, zoning and police protection concern all right-minded citizens of a community and injury to or neglect of any element is fraught with danger to all others.

Hostility to the Negro, and particularly to the economic and social advancement of the Negro, is still apparent among many southern white people, but the visitor to the South is not long in discovering that there is a powerful sentiment for cooperation between the whites and Negroes among the leading white men and women of the South.

The white man or woman who has contempt for another man or woman because his skin is black may be as careful and conscientious about his creed and conduct as were the Pharisees, but except he repent he will one day hear the Righteous Judge say, "Depart from me; I never knew you." The man who in speech or attitude treats persons as "sheenies" and "hunkies" and "wops" and "scum of the earth" is guilty of contempt, not of men only, but of the Supreme Court of the universe. He who has travailed through the ages to produce personality that is essentially like himself will not suffer the irreverent to blaspheme his name by despising his work. Contempt for personality is a kind of sin against the Holy Ghost. He who notes the fall of a sparrow himself feels something like a blow in the face when one of his little ones is smitten.

The A. M. A. Treasury

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for June and for the nine months of the fiscal year to June 30:

RECEIPTS FOR JUNE
(Including Specials)

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1924	$10,987.41	$5,618.19	$6,948.63	$23,554.23	$3,944.23	$27,498.46
1925	8,321.66	5,632.84	6,950.95	20,905.45	3,475.98	24,381.43
Increase	.....	$14.65	$2.32	.....	.....	.....
Decrease	$2,665.75	.....	.....	$2,648.78	$468.25	$3,117.03

RECEIPTS NINE MONTHS TO JUNE 30

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1923-24	$190,868.86	$73,136.09	$11,204.20	$275,209.15	$63,727.84	$338,936.99
1924-25	185,225.89	64,522.79	9,754.30	259,502.98	46,606.20	306,109.18
Increase	.....	.....	.....	.....	.....	.....
Decrease	$5,642.97	$8,613.30	$1,449.90	$15,706.17	$17,121.64	$32,827.81

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1923-24	$3,175.61	$3,860.05	$55,572.64	$62,608.30	.....	$62,608.30
1924-25	2,714.03	4,809.83	58,776.06	66,299.92	$50.00	66,349.92
Increase	.....	$949.78	$3,203.42	$3,691.62	$50.00	$3,741.62
Decrease	$461.58	.....	.....	.....	.....	.....

SUMMARY OF RECEIPTS NINE MONTHS

RECEIPTS	1923-24	1924-25	Increase	Decrease
Available for Regular Appropriations	$338,936.99	$306,109.18	.....	$32,827.81
Designated by Contributors	62,608.30	66,349.92	$3,741.62	.....
TOTAL RECEIPTS	$401,545.29	$372,459.10	.....	$29,086.19

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR JUNE, 1925.

Income for June from Investments	$8,647.49
Previously acknowledged	49,389.17
	$58,036.66

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift Plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

CONGREGATIONAL HOME MISSIONARY SOCIETY

THE twenty-one churches organized and the thirty-eight brought to self-support during 1924-25 will be lasting memorials of the unfailing grace of God amid the discouragements and difficulties of the year.

The sacrifice and loyalty under discouraging conditions manifested by our missionaries for many years is in itself a high eulogy of the character of the men employed by the Society for work on the missionary field.

In the suburbs of our great cities are to be found inviting localities for the organization of new congregations. It is most necessary to plan and labor with the thought of conditions as they may exist years hence constantly in mind.

The love of God, the love of country and love for their brother men first inspired our home missionary workers to go into a new part of the country and preach the gospel of Jesus Christ. Love is still the greatest thing in the world—the love which makes of every man a brother.

"From a Woman's Point of View," an article by Mrs. Alan Fairbank of Edgemont, South Dakota, which appeared in the June number of THE AMERICAN MISSIONARY, can be had in leaflet form upon application to The Congregational Home Missionary Society, 287 Fourth Avenue, New York.

The preparation of a Parsonage Box containing clothing, bedding and table linen; one containing flat household accessories; individual boxes for home missionary young people in college; Settlers' Boxes; or a box of toys for the Ellis Island Kindergarten, offers a unique and helpful form of service for local missionary organizations.

Mrs. L. C. Schnacke of Topeka, President of the Kansas Women's Home Missionary Union, writes with warm appreciation of our Larger Parish work centering in Collbran, Colorado, which she saw while in attendance at the Colorado conference recently. "I feel thankful," she reports, "for this opportunity of really seeing such a fine illustration of what the Larger Parish means."

It is never amiss to call attention to the Conditional Gift Plan. Other organizations and the schools and colleges have adapted some forms for their uses but, like many other good ideas, it has had imitations of less value. When any scheme of this sort is presented, the responsibility and security behind it should be carefully investigated and especially the method of safeguarding the principal.

We would call especial attention to the article by Superintendent Johnson in this number, on Yale's Montana Band. This challenge to service presents the difficulties of home missionary work in Montana in no uncertain terms. That Mr. Johnson has found educated men willing to accept the challenge is another evidence of the seriousness of purpose and the willingness to endure hardships that animate the young men of today.

Although the supply of home missionary automobiles has been greatly increased by gifts of machines during the past few months, the need continually grows. Woman's societies, churches and individuals have purchased outright cars for men or fields in which they were interested and are more than satisfied with the character of the investment. If you can help either by gifts toward the purchase of a car, or the upkeep, please communicate with Secretary Frank L. Moore, 287 Fourth Avenue, New York City.

The Congregational Home Missionary Society, formerly The American Home Missionary Society, first occupied offices in the "Tract House" at 140 Nassau Street. There its business was transacted and the meetings of its executive committee were held until the Bible House was built in Astor Place, then "far uptown."

The Society was the first tenant of the American Bible Society, entering its offices May 1, 1853, and remaining until May 1, 1898, when it removed to the United Charities Building in which it is now located.

Missionary publications are undoubtedly instrumental, in a much larger degree than is usually recognized, in disseminating intelligence regarding home mission work and in making the members of the denomination conscious of the need of carrying the gospel message to communities unprovided with religious privileges. A supreme need of the moment is the broadcasting of information regarding home mission work. A contribution from every church, based upon information, clearly and faithfully presented, will make possible large and important advances in all departments of effort.

The largest number of students ever sent out by The Home Missionary Society is at work in the field this summer—eighty-two in all. The group includes many of the choicest men in our seminaries, East and West. The forms of service demanded in various sections of the country greatly vary. Some students are pastors of churches with two regular services a Sunday. Others are devoting the major portion of their time to Vacation Schools, boys' club work, and other forms of social activities. Many are serving in decadent communities which constitute in some respects our hardest problems; others are in the midst of rapidly growing sections. All of these situations demand a high grade of consecration and ability.

One Hundred Years Old

By ERNEST M. HALLIDAY, D.D., *General Secretary*

THE Congregational Home Missionary Society will celebrate its one hundredth birthday at Washington, D. C., next month when the National Council is in session. To be sure this will be a little in advance of the event, since actual organization did not take place until May 12, 1826, but it has seemed to our directors that no more fitting occasion could be found for a happening so important in the history of American Congregationalism. Moreover, the changes in the organization of our benevolence agencies which are foreshadowed in the projected report of the Committee of Twelve, and in the action of our own Executive Committee, lend a peculiar appropriateness to official recognition of a century of home missionary work. Whether the Council shall choose the "two-fold," "four-fold," or "five-fold" plan, the natural result will be that the Society, save perhaps for legal purposes, will ere long merge its life in a larger organization. No one familiar with the intensified activity for all our missionary interests which is involved in the merger plans will think of these impending changes as in any sense marking the Society's demise. Rather it is expected to be a freeing to even greater efforts in the new century than in that which is about to close. It is not, "Hail, O Council, I who am about to die salute you," but rather, "I who am going on to larger life rejoice with you in the achievements of the past and the promise of the future."

And what a century it has been! Full of changes—economic, industrial, social, religious. When the Society began its life, there was not a mile of steam railroad track in America. The telegraph and telephone were undreamed of. Electricity was known only as the producer of interesting and sometimes dangerous physical phenomena. The wildest fancy could not have envisaged a modern highway with its trolley-cars and automobiles. No prophet could have foretold the fifty-story building, or the tunnels running beneath rivers and through mountains, or the invisible network of radio which binds together its millions, or the bird-men flying high overhead. Yet, within a hundred years these and much else of similar nature have become commonplace.

The westward march of the pioneer was getting into full swing in 1826 and it never ceased until the waters of the Western ocean forced his restless feet to stay or turn aside. Vast forests fell before the woodsman's axe; far-stretching prairies felt the subduing plow gash its way through virgin sod; the creeks yielded up their stores of gold; the mountains gave their coal and iron and copper. Even the deserts have been brought to blossoming under the life-giving waters conducted from distant mountains.

In 1826 "these United States" were twenty-four in number. John Quincy Adams was president, having been elected by the House of Representatives. The Mexican, Civil, Spanish and World wars were still in the future. America was a lusty youngster, as nations go, having attained to but fifty years of independence. It is scarcely credible that in so short a time it should have come to its present recognized position in world affairs.

Industrially, the hundred years have seen the culmination and the fall of Negro slavery, the growth of the factory system to immense proportions, the rise of corporations of tremendous powers and capabilities, the spread of machinery into every field of effort, the organization of employers and employed. It is a very different world today from that which our first missionaries confronted. It has, in fact, been different in each successive decade; different, one might almost say, in each successive year.

To these great changes the Society has endeavored to adapt its ways. While never losing sight of the method which from the first commended itself to its sponsors, that of sending out into newly developed regions well-equipped and devoted Christian ministers to organize and become the pastors of churches, its message has undergone modification and enlargement through the years. The social note has become more and more audible both in the preaching of our representatives and in the ideals governing our work. While the chief interest of the Society has been practical religion, the theology of its workers has naturally found itself in agreement with the new truth made known by science and by human experience. Among the nearly fourteen hundred men now under its commission there are, of course, wide divergencies in theological view, but it is safe to say that we need fear no violent upheaval among our home missionary forces as respects creedal differences.

It is interesting to remember that the Society began its career under the name of The American Home Missionary Society. In the beginning it was intended to be interdenominational in affiliation and national in scope. It was founded by representatives of four denominations and its first officers were elected from sixteen states. It endeavored to unify, through voluntary consolidation, the efforts of a number of home missionary agencies which had grown up more or less haphazardly in response to the recognized need of sending the gospel into frontier places. In the course of time, the other three denominations withdrew and our own was left to carry on the work. On October 1, 1893, its name was changed to its present form. By action at Kansas City, in 1913, the Society became more closely connected than hitherto with the National Council and its work was definitely related to that of The Church Building Society and subsequently to that of the newly organized Sunday School Extension Society and so continues, under the convenient designation of "The Church Extension Boards."

Who can estimate the service to humanity which the Society has rendered! Its missionaries have gone everywhere with words of cheer and hope. More than seven hundred thousand persons have been led into church membership. This, of course, does not include the hundreds of thousands who have joined self-supporting churches which owed their origin to missionary endeavor. Not alone to every branch of our homeland service has this pioneer been funda-

mental, but to our foreign missions as well since many of the churches established by home missionaries are now generous contributors to our efforts abroad. From all of them, too, have gone forth young and old to strengthen the constituencies of other churches.

What of the future? So long as new churches need to be organized and old churches revived, so long as difficult and unresourceful fields require outside assistance, so long as the opportunities among the foreign-born and industrial migrants and Negroes from the South call to us for cooperation, so long must home missionary work continue. Conditions will change in the years ahead even as they have in the past, but under God's guidance the Society, in whatever form, must endeavor to adapt its methods to manifested need and to carry on its Christian service.

The Old Folks Back Home

By MALCOLM DANA, D.D., *Director of the Department of Rural Work*

I HAVE recently had the privilege of making a brief study of religious conditions in New England. Being a native myself, there is heart in these words. And my message is to those comparatively young men and women who went forth not very long ago from New England towns and villages and have become well-to-do in the larger urban centers. I doubt not that these sons and daughters have cared for the physical needs of the old folks back home and have even taken pride in helping them to keep up the old homestead. But I wish to speak of something dearer to the old people than material comforts, and almost as dear as the big square houses in which they have passed their lives. I refer to the old home church. That building is well nigh as sacred to them as are the marble shafts and grave stones in the family burying ground, for it, too, is a monument to a sacred past. As one sits worshiping in the meeting-house he can almost feel the presence of that larger part of the church membership now lying beneath the sod in the cemetery on the near-by hillsides.

A short time ago I spoke in two of the historic little churches. I am quite given to estimating the religion of any place or people by the manner in which church properties are kept up. These two churches situated on the surfaced highway to the White Mountains are as sightly as any building or view that meets the eye of the tourist along the way. The dear old folks have skimped and sacrificed, and are doing it more and more as numbers steadily decrease, to keep their houses of God in perfect condition. At this point comes the pull at my heart strings. For these people who are doing more than their best to keep their churches open are real quality folk. They are as spiritually minded and as finely intellectual as any of those who worship in urban churches where means and numbers make financial support comparatively easy. But these native New Englanders cannot keep their beautiful little churches open much longer, and, even now, they cannot support the kind of ministers their children really want the old folks to have. These churches have for years been giving up their best for the benefit of others. They must do it more and more, and to the end of the chapter, for the tide of humanity will never again flow to the hillsides of New England. Members are now pitiably few. And they are each year growing fewer as the grim reaper takes his toll of folks whose places can never really be filled. In the face of these facts I am asking myself what is going to be done about it. Are such people to be given only that which nobody else wants? God forbid! The best is none too good for the old folks back home. And the finest way in which their children can rise up and call them blessed will be to help them to what they cannot now get for themselves. It is not a matter of "charity," nor of "missionary giving." It is simply paying a loving debt of honor and caring for the old folks back home.

I know that some who have heard me publicly approve the slogan "fewer and better churches" will think me inconsistent. Well, one is generally inconsistent where the heart is concerned, and I am pleading for a certain kind of people and churches. It is perfectly logical to argue that these churches are slipping, and that the communities are dying out, and further, that a church is warranted only on the basis of fifty families. True enough. But these dear old New England churches are closing up fast enough, and more of them will be abandoned as the years pass. But we are not yet ready to take the old folks out of the old homestead, close up the great white house with its big chimney, green blinds and many rooms, just because it is too large for the few saintly people still living in it. Even so, as long as they want their places of worship, they should somehow be kept open. It will be the supreme kindness that we can show to the old folks at home.

This will call for sacrifice on the part of many. Even the old people have not done with theirs. Were there money enough to pay them there are not sufficient high calibre ministers to supply all the little churches. The latter must be yoked and a pastor allowed to serve a number of churches over a large area. This will come hard for congregations which have always had a resident minister of their own and want one still. Nor is this all of it. Dwindling groups in the country churches are due to a like condition over the countryside. Isolation, loneliness and various kinds of need exist here as they never have before. The folks at the small village centers must be willing to see less of their part-time minister so that the people in the back areas, off the highways, may get more of him. The most needed and most neglected form of pastoral service today is that of farmstead visitation. And yet, here is where we find the children. They are more in number in the little neighborhoods than in the vicinity of the churches and they must be cared for if there is to be any church of tomorrow. And the program must be social as well as religious.

A willingness on the part of the old folks at home to share the little they have with those who have less must be matched by ministers themselves. Large numbers of able and consecrated men must be ready and willing to emulate the old circuit rider type of service

—although the bony horse, clumsy saddle bags, and roads unworthy of the name, are now replaced by helps that make travel both easy and rapid in comparison. These men must have hearts big enough to forego some of the comforts of the larger centers, the thrill of big audiences, and the satisfaction of ample equipments, for the rare privilege of ministering to faithful groups whose love for their religion shames us for our lack. They must sense the tragic needs of a countryside whose best days are gone.

In conclusion, let me return to my theme—the old folks at home and the old home church. When I was in France during the war I used to bicycle out from my station into beautiful rural Brittany. On every side were beautiful little country churches. The very sight of them put me into a spirit of worship while the nature world inclined my heart to pray. Rural America has nothing quite like these miniature cathedrals. Nearest to them are the little white meeting houses, with their classic spires, sightly green blinds, familiar horse sheds and adjacent cemeteries, which grace the hills and valleys of New England. The land of my birth could not be New England without them. Other countries keep their churches open for the many or the few, and when they are no longer used they still care for them. Nature beautifies the buildings with clinging vines and blossoming flower while romance gives them an immortal interest by telling over and over to each new generation the story of their historic past. This is possible with some, at least, of the New England rural churches which have histories as interesting as any. As long as there are faithful souls who seek these shrines for purposes of worship let us keep them open. And after that let us still keep them in a goodly state of preservation as monuments to persons and principles America cannot afford to forget. Here is where sons and daughters can help, and as they do it, they will be caring for the old folks at home.

Montana's Yale Band

By ELMER H. JOHNSON, *Superintendent of Missions in Montana*

ROBERT W. SERVICE gave to Montana her words with which to call for men to man her frontier mission field, in his "The Law of the Yukon."

"This is the Law of the Yukon, and ever she makes it plain,
Send not your foolish or feeble, send me your strong and your sane—
Strong for the red rage of battle, sane, for I harry them sore;
Send me men girt for the combat, men who are grit to the core!"

In this spirit the superintendent of missions of Montana appealed to young men of Yale Divinity School to consider consecrating the first five years of their ministry after seminary to distinctly sacrificial work in the home mission field; to take a hard, undeveloped field at small salary and stay with it for five years or "die of starvation!"

Mr. Nathaniel C. Wallin, who did summer student work in Montana in 1924, responded to this, offering not only to dedicate five years but "the rest of my life" to work in Montana. On the initiative of Mr. Wallin and without the superintendent ever visiting Yale, the "Yale Band" for Montana was formed. Mr. Wallin took his vision to Dean Brown with the result that the Dean offered to invite into his home a group of men on Mr. Wallin's list of prospects. This was in midwinter, 1924, and the seven shown in the accompanying picture were in Montana and at work in June. Not all are through school and ready for permanent work. Some are spending the summer on a student basis with a view to settling permanently.

THE YALE-MONTANA BAND

Rev. J. O. Smith with his wife are from the Southland and enjoy the verdant fields of midsummer and the glorious mountains. It does not yet appear how they will take a Montana winter. "The tears may fill their eyes 'spite of all they can do when they try to — sing 'Dixie!'"

Rev. Carl H. Wilhelm comes with a record of having "won all the sermonic prizes at Yale,"

and as winner of second place in the sermon contest of the Homiletical Review. Rev. A. R. H. Miller and Rev. E. N. Eddy are bosom friends and a great team for evangelistic meetings as preacher and singer. Rev. R. J. Herberts is learning how "they buy water by the acre" in the Huntley Irrigation Project.

Mr. Wallin received his "baptism" early—a "baptism of mud." Friends in the church he served as student pastor in Connecticut provided him with a brand new Ford Congregational service car. He struck out bravely in it just at nightfall for his parish on Powder River, eighty-five miles from the railroad. He says, "I ran into a storm a few miles out. I had no opportunity to put on my side curtains or chains, it came so suddenly. I was drenched to the skin in no time, and my car began to skid around in an alarming fashion. I rolled into the ditch, and there I stayed, supposedly miles from any ranch. I found a man who came and pulled me out in no time, and I went merrily on my way." At a point seventy-five miles out, "I hit a spot with ruts that had no bottom. Here I rested—on my axles! There was no human habitation in sight. I debated whether to spend the night in the car or abandon it and walk somewhere. However, the gods were with me and, after an hour or so, a car came along and pulled me out. I went on. Darkness settled. Engine began to lose power. Clutch began to slip. Car would not climb a slight grade. Thought gas was low. Tried to go up backwards. Backed into the ditch and there I stuck! Now I knew I was done for. Tried to pull myself out, but to no avail. Then I tried a vain thing, I supposed. I pressed my hand against the horn and let it stick there. Within five minutes a man appeared over the hill and asked me what was wrong. Was I happy? I should say I was. He gave me a couple of gallons of gas and I got to Broadus all right." Broadus is the county seat of Powder River County, eighty-five miles from a railroad. It is the metropolis—population rather more than one hundred—of the land of super-romance which gave the world the yell, "Powder River! Let 'er buck!" And Powder River does buck. Last summer there was not a single bridge in commission over Powder River from its mouth at Terry, Montana, to Arvada, Wyoming, some two hundred miles. Mr. Wallin's last letter had an "N. B.": "Bridge out again."

There is just one type of man for our home mission fields, and that is the man who rejoices in an opportunity to "deny himself and take up his cross and follow" Jesus. If a man wants ease, he had better stay away—unless it be the ease of conscience and of soul that comes with the Master's "Well done." If a man wants treasure, he had better stay away—unless it be the treasure "where neither moth nor rust doth corrupt and where thieves do not break through nor steal."

Is that type of young man extinct? Just watch the Yale-Montana Band for five years. That part of the *young* ear that hears the call to sacrificial service is not dulled nor atrophied—yet; but if *old* mouths continue to shout throughout the length and breadth of the land that the young people of today are incapable of idealistic response or sacrificial self-denial, they, the parents, pastors and teachers, will raise up a generation of young people who do not respond to a high call because they are not expected to—unless there be a "revolt of youth" that insists upon going the way of sacrificial adventure whether the parents like it or expect it or not. If members of the Yale-Montana Band do not go the "second mile," we venture the prediction that the younger ones will not drop out first, and if there be those who drop out before the end of the five years, there will be elders urging them to "stop wasting their lives on a few scattered people on the plains when they can have a big 'opportunity' in 'civilization.'"

There are two sides to the question of young ministers and home mission fields. We must have ministers who will deny themselves and work over large solitary areas, and we must offer these men a chance to make good. The failure may quite as readily be with the church and the superintendent of missions as with the minister. It is the task of the superintendent to offer the minister a field, a program of service that is practicable, and adequate, if meagre, support.

In an ultra rural field a minister must have a service car, and he can make very good use of some portable equipment such as stereopticon and moving pictures; but more important still is a program of service that fits the situation. The Vacation Church School is a wonderful agency for summer work. A Montana minister says, "The summer Vacation Church School is the most startlingly popular work that has ever been attempted for children in Montana. They never get enough. The teachers have to drive them home, and at the end of the two weeks they cry for more." In a thinly populated region this intensive six-days-in-the-week program of religious education works when the one-hour-a-week Sunday School does not. Another idea needed in this ultra rural work is that it is possible to serve the Lord and even preach the gospel on other days than Sunday. A field that had been "hopeless"—breaking the morale of the minister—is now going famously for the simple reason that the minister does not pine away between Sundays, but has a busy program with circuits in which he schedules a point each day for a week and not infrequently preaches to an aggregate of five hundred people in a week, when his city brother with one service a week preaches to two hundred.

Members of the Yale-Montana Band face the challenge, together with the state superintendent of missions, of demonstrating that scattered people can be served successfully, that a minister of ordinary gifts, plus the extraordinary gift of well-ordered diligence, can influence more people, and influence them more deeply and with less depressing work, in Powder River Parish, Montana, than in metropolitan New York. The distance that separates is not physical. Other members of the Band will face problems in village and city.

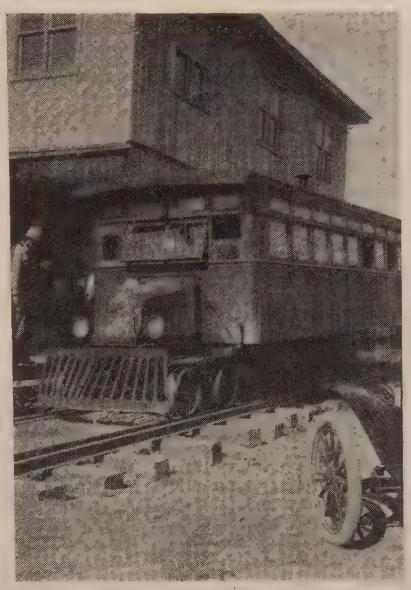
When the church learns how to use young men and back young men, the young men will not be wanting.

If there is work to be done for God, do it without first asking what wages he will give. He knows what we do and what we need. "Trust in the Lord and do good; so shall thou dwell in the land and verily thou shalt be fed."

A Campaign in the Missouri Ozarks

By REV. LUCIAN J. MARSH, *Associate Superintendent in the Central South*

ON a Tuesday morning in the middle of May I stepped off the train at Mansfield, Missouri. I had been told to take the Blue Bird at this point to go to Ava. The question that puzzled me was: what is the Blue Bird? Presently came along a passenger bus body mounted on an International truck chassis, with iron wheels to take an old railroad track—and this was it!



THE BLUE BIRD

Another truck fitted up for light freight handled the milk cans and smaller freight business. A freight train of ordinary composition handles the heavy and bulky goods and takes to market the products of two canning factories and a mill. On board the Blue Bird it was interesting to watch its winding way among the hills, and as it climbed the grades one's breath halted at times, but we always made it. Through passes, about successive chains of hills, winding about their bases and their crowns, skirting a cultivated field here and there, crawling beside a fence surrounding a hill cabin, on we swept, while everywhere the hardwood forest stretched away.

After two or three hours we reached Ava, the county seat and the trade center for an extensive territory of the Southern Missouri Ozarks. Here, after a considerable wait, came Rev. W. H. Thomlinson, the Sunday School Extension worker of the Central South, and we started for Noble, twenty-two miles farther into the hills. At one time Congregationalists had an academy here, but the moonshiners burned it down and it was never rebuilt. But the church and Sunday School have been maintained, though it has been many months since a service was held. Following plans Mr. Thomlinson had already made, I was left in the care of Mr. O. C. Wade, the storekeeper and postmaster, with the announcement that I was to preach Tuesday, Wednesday and Thursday nights. The village consists of the store, a blacksmith shop, the church and the homes of about ten families scattered about over a forty-acre tract of land. Although I was a stranger the people received me joyfully, and seemed to be glad that provision was to be made for them to have regular services. Each of the three nights the people filled the church. Some of them came from as far as five miles, most of them came on foot. They came so late that the meetings began usually about nine-twenty or nine-thirty. They were happy to learn that a regular man was on the field, even though he lived at Grandin, some one hundred and fifty to one hundred and sixty miles away. When I told them of the summer student pastor, Mr. Lee E. Deets, who would visit Noble, giving them special ministries during the summer months, their delight amounted to excitement and they promised to give him the most loyal cooperation.

Rock Ridge

Friday morning I was taken over to Rock Ridge, which boasts a post office, store, blacksmith shop and grist mill. The power for the mill is procured by damming a beautiful little stream that has cut a valley through the hills. At frequent intervals cliffs of from fifty to a hundred feet in height rise along its course. Many large springs flow into its bed from beneath the rocks and from the confluent ravines. At places the valley widens into a broad flat where there are well-cultivated fields. Mr. Thomlinson and I held services here until Sunday evening, and it resulted in the organization of a Sunday School, and the whole community that was present at the Sunday services voted to become a part of the larger parish of which Noble was also a unit.

Via the County Seat and Willow Springs to Grandin

The following Tuesday we drove to the county seat, called Gainsville, and found that no regular services had been maintained there. We put this down in our minds as a very likely place in which to organize a church and from which to direct a larger parish for this part of the field. We then drove by way of West Plains to Willow Springs, traveling that day about eighty-three miles. Here we remained over night, visiting the principal families belonging to our church. We left an announcement of services both morning and night of June 7, and the following day drove the eighty miles to Grandin. Here we met the pastor and his wife, the Rev. and Mrs. F. G. Wangelin. We also talked over the whole program with Dr. Alexander Johnson, who is the guiding spirit of the entire work in this district. He is an excellent physician, who stays in the hills because the people need him. Having made arrangements to hold meetings in the Bellview Community Church, we moved out and made camp near the home of the leading man in the community, beside a little brook, in the midst of a clump of trees that threw their protecting shade over us the whole

THE GATHERING AT ROCK RIDGE

day through. This was about ten miles from Grandin. There had been neither Sunday School nor any service in the church for about two years. But they swept and scrubbed "the church house," and when Mr. Thomlinson blew his cornet in the evening, the people came from every direction. Here also, each evening, we began our services about nine-twenty. Five days we worked, visiting among the people and preaching the gospel at night. On Sunday we had service in the morning, then a picnic dinner, and then service again at two o'clock. The result was that we organized a Sunday School and the people sent an urgent invitation to Mr. Wangelin to come and give them regular services. Toward evening we drove into Grandin and held services in our church in the absence of the pastor, driving back to our camping place for the night.

IN THE OZARKS

On Wednesday we went to Pain schoolhouse. Here, Mr. Thomlinson had organized a Sunday School two years ago, and it is still going strong. We were here three nights, and on the last night fourteen persons gave us their names, signifying that they wished to form a Congregational church and belong to the Grandin Larger Parish. We left an announcement for Mr. Wangelin to preach at a later date.

A MOUNTAIN HOME

On Saturday morning we packed up our duffle and went into Grandin on our way to meet our engagement for Sunday at Willow Springs. But at Grandin we found that Hickory Hill, a Sunday School organized two years ago by Mr. Thomlinson, was to have a Sunday School rally on Sunday, and they wanted Mr. Thomlinson to be with them. We therefore drove to Hunter and I took train for Willow Springs, where I preached morning and evening, while Mr. Thomlinson promoted the Sunday School rally morning and afternoon. Results? One man offered an acre of ground on which to build "a church house," others promised lumber. And here too an engagement was made for Mr. Wangelin with the task of fostering the building enterprise and bringing the gospel message.

At Willow Springs I announced the coming of Mr. Lee E. Deets, the summer student pastor, to begin work June 21.

At all the places where we held meetings some few made a start in the Christian life, and others said that they would begin to work in the Sunday School and church. We made contacts and removed suspicions on the part of the people by fishing, "frogging" and swimming with them. At one place Mr. Thomlinson and I were cleaning fish, frogs and a turtle we had caught that day, with three of the men watching near by. After waiting a considerable spell, one of the men said, "Wall, yo' uns must be all right, for yo' uns know how to take care of yo'sefs." But when we urged him to remain for dinner, he replied, "No, I don't guess so."

The extremes of this field are about a hundred and sixty miles apart. The people are anxious to hear the simple gospel without creedal swathing bands. The work of opening up this territory is strenuous and trying, but most satisfying and rewarding. The camping outfit provided by the Congregational Sunday School Extension Society makes the workers independent, and creates a most favorable impression on the people. They have been so frequently victimized by traveling so-called evangelists, that when we came in independently, able to care for ourselves, they responded eagerly.

We drove into Springfield, whence we had started on the trip just twenty-one days before, tired, yet happy from the results of our first gospel labors in these, new, ripe fields of the Missouri Ozarks.

The world owes more to the Bible than to any other book. Most great writers owe their inspiration to it and men everywhere have been transformed by it. The debt that civilization owes to it can never be estimated.

Spanish-American Women

By MRS. J. H. HEALD, *El Paso, Texas*

I.

IF you have recently become a resident of El Paso, probably some morning you will find in answer to a ring of your doorbell a rather dark-complexioned woman, or perhaps a girl, who indicates by a word or two of broken English that she would like work. Perhaps she says, "Wash," and accompanies her speech by a little gesture like that of rubbing clothes. If she is not bareheaded, she has a black shawl over her head. If you employ her, you may be surprised at the intelligence she displays, especially if you know enough Spanish to hold conversation with her. You will probably learn that she was born in Chihuahua or some other part of Mexico, and has been in this country a few years, more or less. Not infrequently you will find that she has good ideas, and perhaps can read and write. If she comes from a family that was in good circumstances before the revolution, she speaks good Spanish. Almost invariably she has others beside herself to support, either children or parents, and not infrequently a husband. I might remark here that many women are having to seek employment outside their homes who have never been accustomed to do so, because so many of the men are out of work. I know one such who has seven children, the youngest but a few months old. She tells me that her husband when he was working never gave her more than fifteen dollars a month for family support, spending the rest of his wages for strong liquor. He contributed nothing toward expenses at the time the last baby was born and has done nothing for them since. Finding her children destitute of the necessities of life, on the advice of our missionaries, she decided to put the baby in the day nursery and seek work. The older children are with their grandmother or in school. She is determined, at whatever cost to herself, to keep them in school, as she does not want her daughters to grow up to be "a kind of slave," as she says many women in her native country are. I heard the same expression from one of our missionaries, a native and long resident of Mexico, who assured me that eighty per cent of the women of his country were "slaves of the home." She has no difficulty in finding employment for all her time, as she is an exceptionally good worker, strong and skilful. Besides doing her day's work outside the home, she leaves her house tidy and her children fed when she goes out in the morning, and sometimes sews in the evening for others. Not all are as capable as Juanita, but there are many who have the same industry and ambition. I might add that many of these women are very clever with the needle, and present a smart appearance on the street in garments of their own making. One of my neighbors a few days ago told me that her house helper, an elderly woman, discussed with her the relation between the Spanish language and the Latin, pointing out resemblances in words.

You will have occasion to go shopping in El Paso. Behind the counters you will see many girls waiting on the customers, using English and Spanish with equal facility. These girls are just as good-looking, just as well-dressed, and apply their cosmetics with just as good taste as any other employees; their dark bobbed hair is just as well arranged and just as becoming as the hennaed or blondined or even frankly gray hair of the other clerks. You will recognize them at once as the rising generation of Spanish-American women. Most of them have been educated in our public schools, some of them born in this country. They, too, in many cases, are helping in the support of the family.

You may be so unfortunate as to have to visit the dentist or the doctor's office. If so, a courteous, tidy attendant, in the proper, immaculate garb, will take your name, offer you a seat and duly usher you into the inner room. Even if you do not notice her slight accent, you will suspect at once that she is Spanish-American, as she is equally at ease in her reception of Mexican patients, and uses their language with native fluency. In many offices of all kinds in the city you will meet other such young women, some of them handling typewriters and taking dictation in both Spanish and English. These are mostly high school graduates, and there are not so many of them as we wish there were, but their numbers are increasing. If you are sent to a hospital for treatment, your efficient, white-capped nurse may be a former student at one of our mission schools. I know one such whose slender refined features, clear complexion and easy manners mark her at once as the descendant of good forbears. But she has no one to help with her expenses, and she must somehow manage, while she is still learning her profession, to make her meager salary meet her needs. It covers the cost of uniforms, and somehow or other she manages to make herself presentable and even attractive in street dress. When her hours of work permit her to attend church, no one makes a more respectable appearance.

I am supposing that you are interested in the missions of your church and that you are fortunate enough to have some acquaintance who will introduce you to the wives of our ministers and other workers. You find them gracious, educated, charming women, sympathetic and active in the work of their churches, worthy helpmeets of worthy men. Probably they are graduates of some missionary college, very likely the Colegio Chihuahense or some sister institution.

If I knew of the Spanish-American women only what I have learned in El Paso by personal contact, my paper would end right here, and you would all feel that I had hardly touched my subject, for we know that what we see of people when they are on the street—on exhibition, as it were—gives us only a fractional knowledge of their real selves.

To know a woman, one must have seen her in her home life and observe her reactions to the influences which surround her. My first real contact with Mexican women was in a border town where there were some women of wealth and official connection,

but as a violent contrast, a much larger number of the very poor. The wives of rich men impressed me as being indolent, ease-loving, clever enough mentally, but without the habit of exercising their mental powers overmuch. Fond of their children, they relegated the care of them largely to servants, as they did the other work necessary to the home. Fond of music and dancing, some of them were fine musicians and sang and played agreeably. Bejeweled and adorned when they went abroad, they were often careless of their personal appearance in their own homes. They were delightful people to meet and most friendly in manner. They were indulgent with the mistakes of one just learning to speak their language, kindly refraining from ridicule of our efforts—in our presence at least—and ready to help out. The poor were many of them extremely poor. I had never seen such poverty as prevailed in many homes there. Many of these homes, if they could be called such, were maintained by the efforts of one female alone. This member of the family received very low wages, and usually eked them out by involuntary presents from the people who employed her. Unless these petty thefts were too flagrant, they were frequently winked at and ignored by the employer, who realized the straits of the servant, who must get the means of living wherever she could.

Many mothers had no man in the family to help with its support. If I asked where the husband and father was, I would receive the convenient *"Quien Sabe?"* He had gone to the mines to find work, and never came back. It seemed to be the custom for a man to look to his wife for support, and when the family had become too large for her to support unaided, he betook himself to parts unknown.

A NEW MEXICAN MOTHER AND EIGHT OF HER TEN CHILDREN

So far what has been said relates almost entirely to women who have come to this country from Mexico. I have yet to speak of my acquaintance with Spanish-speaking natives of our own United States—the real Spanish-American, if you please. Once upon a time I lived for four years in a mountain village where there were for most of the time no English-speaking women outside the missionary family. Here I learned much of a sort of life which up to that time was strange to me. The women of this and other rural villages of New Mexico are not as a rule breadwinners. They care for the home and the children, and keep up the religion for the family—for even as in Mexico, the men, except in the cases of the Penitentes—neglect the rites of the church of which they are nominally members, such religious observances as they practice, being by their own confession, mostly for the sake of their wives and mothers. At first I thought they were without ambition or initiative, as they seemed to be contented to live as their mothers had lived, and if you asked them why they did not make some change, the answer was likely to be, "This is our custom." But I have learned that when a better way is shown them, they are quick to see and adopt it. They prefer

a cook-stove to a fireplace, and a sewing machine to the thimble and needle. Of course when one lacks means to gratify her desires she is happier to forget those desires. I often make use of that philosophy. But even before the public school and the automobile had begun their leavening work in the mountain villages, there were some daring souls that grappled with fate, determined to wrest from life something to color its deadly monotony. There was Dona Braulia. She could hardly have been forty years old, but she already had grandchildren in our mission school, although her youngest child was but a baby. I wanted to find a woman who could make us some good mattresses. She was recommended to me as an expert. I found that she was both expert and swift. While she was working I learned some things about her life. She was married to a man apparently much older than herself, and very conservative. But this did not quench her ambitions. She wanted her children—she had a large family—to be educated, and she was not financially able to send them to the conventual or monastic schools, which at that time were the only schools worthy the name. So she must teach them herself, for she had somewhere learned to read and write, and had some knowledge of arithmetic. She instituted a school in her own house and invited the neighbors' children to share in the instruction she gave. They may have paid her a trifle for the privilege. She was one of those who eagerly welcomed the establishment of a mission school in the village, and there were always several of her children and grandchildren in its enrollment. She was consistently devoted to her church, loyally keeping the month of May sacred to Holy Mary, but still sending her children to the mission school, although the priest told the people that all parents who allowed their children to attend our school would surely go to hell. She took the risk for the sake of having them learn some English and the three R's. When an epidemic of diphtheria invaded the village, she was one of the courageous pioneers who dared ask for the administration of the anti-toxin, and to have the notice posted on her door forbidding the entrance of visitors. And she enforced it too, even against her own married sons, who thought they should be permitted to visit their brothers and sisters in any case, even at the risk of contagion to their own small children. If Dona Braulia was not a type, she was at least an example of a fine and firm character, which commanded admiration and respect.

(To be concluded)

Progressive Colored Churches—Two Types

By REV. HAROLD M. KINGSLEY, *Director of Negro Work in the North*

SELECTING two from the thirty-odd Congregational churches among colored people in the North, we find the following distinctive, vigorous and forward-looking organizations, typical of the entire work, entirely different from each other in many essential elements yet with a common spirit of freedom and progress that we like to call "Congregational." The first is Dixwell Avenue, New Haven, an old New England church; the second, Liberty, St. Louis, a church of migrants from the South—two churches located in communities entirely different from each other, yet churches with encouraging accomplishments and most hopeful outlooks; one old, the other new; one rich in accomplishment, the other in promise.

Dixwell Avenue, a Bit of Old New England

When one thinks of New Haven, one thinks of Yale, the Yale spirit, the Yale traditions. Were one to sum up that which is distinctive about Dixwell Avenue, a church that has been so closely associated with the rich life of Yale, he would say "spirit and traditions."

Organized in 1820, Dixwell Avenue is one of that group of colored churches that are now past the century mark,—a rare group scattered from Boston and Newport down through Philadelphia and Baltimore. Most of the statistical type of Negro progress has been made since the Civil War, but stretching over two, three and four generations. Back of that stands a most interesting, yes, fascinating group of organizations, where such organizations would be permitted, all of them deeply religious in spirit and purpose, most of them eventually becoming churches, all of them with the broad, full ministrations to the needs of the people, a form of service which we today call community and social service.

Dixwell Avenue is a fine example of this group of organizations. From out of her quiet, unpretentious building down on Temple Street, she has looked upon the moiling political, social and religious life of two generations. She was there when Monroe sent forth his famous doctrine. She was there when the Amistad drifted upon the shores of Long Island Sound and she witnessed the birth of The American Missionary Association. She heard the shots that spelled martyrdom for John Brown and freedom for four millions of God's children. She heard copperheads talk treason. She saw Yankee boys march away to the South to fight for freedom and union; the persecution of Prudence Crandall for daring to teach black boys and girls; the eventual opening of separate schools for Negroes (the old building still stands on Goff Street); the final admission of Negroes to the public schools, the mixed schools; the first colored graduate from Yale; the struggle between higher and lower education, so called, for dominance among Negroes; the intense pressure of the twentieth century civil, industrial and religious problems—all have passed in review before Dixwell Avenue Church. When one says "traditions" he means more than useless ornamentation or dignified posing. He means an alive church, pulsing with the throbbing life of its age, changing, ever adapting, yet keeping abreast, and better still, keeping true to the best at all times.

Today, Dixwell Avenue is alive and ahead. She has a program of church and community service adequate and effective. She has just opened a community house, known as the Dixwell Community House, consisting of two stories and a basement. It is equipped with a gymnasium, shower baths, club rooms, parlors and reading rooms. The cost was ap-

proximately seventy thousand dollars, support coming from the New Haven Community Chest. While the house is primarily for the nine thousand colored citizens of New Haven, there are registered young people of Jewish, Italian, Greek and Polish nationality, there are at present two full-time workers and numerous volunteer workers. The program is largely recreational, including athletics, music, dramatics, arts and crafts and forums. Boys and girls and men and women are grouped separately, the governing board has fifteen white and fifteen colored members—a really inter-racial affair. When one says "spirit" he means a real spirit of quiet, effective, Christian service.

Mound City Migrants

Liberty, St. Louis, a church composed almost entirely of migrants, has a name that echoes the quest of the newcomer from the South. This group is most interesting as presenting a typical migrant church of colored Congregationalists. Its complexion, its outlook, its place in the local organization should be noted.

Liberty is a product of our Congregational schools. In a large sense it is The American Missionary Association projecting itself into the every-day life of the border industrial community. Among its seventy-five members are graduates of Sumner High, St. Louis, the University of Colorado, the University of Chicago, and the University of Iowa. But most interesting is the fact that among seventy-five members there are thirty-five graduates of recognized institutions, and thirty from Congregational schools distributed as follows: Oberlin, 2; Le Moyne, Memphis, 2; Harvard, 3; Straight, 4; Fisk, 5; Talladega, 7; other American Missionary Association schools, 7.

Liberty is the first colored church to be organized in Missouri. It was begun several years ago by The American Missionary Association in response to many demands from these local alumni after a careful survey. The church was this year admitted to membership in the St. Louis Association. Among its active friends in addition to the officials of the local association and conference are: Rev. J. D. Bradley, Webster Groves; Rev. W. C. Timmons, First; Rev. Frank G. Beardsley, Fountain Park; and Dr. A. H. Armstrong, of the Church Federation.

Of the twenty churches in St. Louis, six have memberships of less than one hundred, and of this number, Liberty ranks second with seventy-five members. The state conference reports four hundred and ninety additions in the past year.

Liberty announces a most ambitious program as follows: "Our dynamics: good preaching, good music, religious education, missionary spirit, personal evangelism. Things to come: a fifteen thousand dollar church home (at present they worship in a theatre), a community center, a full-time social worker." In addition to this, Liberty is reaching through the membership in which are physicians, dentists, druggists, lawyers, insurance men, business men, social workers and school teachers. We have no clearer case of an organization of the products of our Congregational schools functioning in the north as a community leavener and a genuine church home for the migrants than Liberty.

The Treasury at Work

By CHARLES H. BAKER, *Treasurer*

THE workings of the treasury of our denominational societies are ordinarily taken for granted, and even the church treasurers, who come into contact with only a small fraction of their affairs, usually acquire little interest or information regarding the larger matters. Perhaps, therefore, a few words of illumination may not be amiss.

In the first place Society finance has a twofold bearing: (a) to the givers of funds; (b) to the particular interests of the Society's work.

Under the first head comes the prompt, courteous and accurate handling of remittances, and correspondence with the individuals, church officers and state offices, involving the keeping of records for each one of our four thousand churches; the answering of numberless questions, always of interest to the questioner, and often important; the stimulation, in sending the thousands of receipts, of the sense of vital relations with a great understanding, even though the particular contribution may be very small in amount; the appeal for cooperation in some pressing financial emergency; or the tactful "soft answer" where some mistake or misunderstanding has arisen.

Numberless illustrations can be given under each of these items, and the cultivation of the human side of the relations of the treasury is an essential part of its responsibility. In some measure the state conference offices take over or share in this, but we are constantly reminded that the Societies are still living things in the lives of the churches and the individuals who compose them. We sincerely hope that this may always be true; no machinery, no budget, no program, can ever appeal as does the contact with a great work, greatly conceived and generously administered.

When we turn to the duties of the treasury department toward the interests of the Society it serves it must be borne in mind that promotional activity is not involved under our present organization. A particular treasurer may be an effective and essential part of the promotion and educational program of his special Society, but such use of his ability and knowledge is aside from his expected and ordinary duties.

Each of our societies, in varying degree, has funds established as endowments, or reserves for safeguarding special work. These funds amount in the aggregate to many millions, and must be invested and reinvested with the utmost care and discretion, and with the greatest diversification of risks as to location and nature of securities. In this task each treasurer has the aid of as good a finance committee as can be secured, but a heavy responsibility inevitably rests upon him, and is recognized by all concerned. Knowledge of values; accurate and up-to-the-minute information on markets; general acquaintance with conditions in the various sections of the country; cooperation with banks and investment houses, and cordial intercourse

with their representatives, so as to be quickly advised of dangers and opportunities; these are suggestions of another and vitally important phase of the treasury work.

On another side it is very little understood and appreciated that the treasury is involved in the settlement of estates in considerable numbers and running into a total of large amounts. This requires constant correspondence with attorneys and executors, frequent court actions by personal appearance or by carefully chosen legal advisers, emergency decisions, consultations with counsel, preparation of votes for action by committees or directors, and the constant following up day by day of delayed settlements, often involving difficult questions and requiring the utmost diplomacy. It is not always the case that heirs or executors are disposed to aid in securing to the societies what the testator intended should advance their work.

Nothing in a man's life reveals his real character more than the provisions of his will, and every treasurer has a fund of stories, pathetic and tragic, sobering and humorous, but all of the most genuine human interest; space will not permit enlargement on this. The residue of estates after payment of legacies is very frequently bequeathed to one or more societies. Such residuary estates always reward analysis and study as related to the tastes and character of the testator, sometimes bringing unexpected windfalls, more often disclosing disappointed hopes. For the treasurer, they are a course of accumulating records and a constant opportunity for follow-up work. The effort to perpetuate a name and to control the use of bequests is another source of worry and work to the treasurer, in order that terms and conditions may be clearly and fully understood and faithfully observed. It is to be said to the lasting credit of our Congregational fellowship that the "dead hand" is rarely laid upon the Societies in any offensive way.

As will be easily understood, the treasury, being in touch with the intimate life of the whole country, secures a bird's-eye view of conditions which is of great value. The failure of crops, or the prosperity of the farmers, the depression of a special industry or the successful opening of a new oil field, registers here clearly and unfailingly. Such a picture, daily presented in light and shade, is in itself a means of education, and accounts for the expressed judgment of a business man, member of a finance committee, that the treasurer's office was one of the most varied and fascinating interests he had ever known.

I have spoken of the "shade," and a word needs to be said of the harassing anxiety which besets the treasurer in these days of decreasing receipts. The work is always increasing; it should always increase if our Societies have a valid reason for existence; but our means, always inadequate, are just now measured on a descending scale. The remedy is not for the treasurer to suggest or supply, but he adds his earnest word to the appeal for full measure of support for the advance of the Kingdom in all its departments. Let us never be weary in well doing! To give up established work is an extravagance; to fail to enter upon opportunities is to cloud vision and kill initiative. The monthly "report of the condition of the treasury" is in these days a continual challenge. Is it to be met, or has our courage failed?

These are some, but by no means all, of the interests, duties and responsibilities which belong to each and all of your treasurers of the benevolent organizations of the Congregational churches. If I have said nothing of the heavy burdens laid upon each of them by the special and particular work of his own special Society, it is not because they are forgotten. Each individual treasurer could supplement the general statement which applies to all, with one equally long, and to him equally interesting, regarding the details with which he alone is familiar. For this time, it will be enough to point out that the treasurers have work to do, and are endeavoring to measure up to their absorbing tasks.

A Thirty-One-Year Pastorate at Kinder

MOST deservedly the name and fruitful labors of Rev. Paul Leeds of Allen and Calcasieu Parishes in Louisiana have been on record in THE AMERICAN MISSIONARY. But the fact that Mr. Leeds has served in the same field for thirty-one years, and is still going strong, ought to have special mention. The fact that this thirty-first year has been one of the best is worthy of remark. In this year, sixty-three new members have been received, forty-five of them on confession of faith, and other material and financial gains attest the high esteem in which this veteran missionary is held by the folks who have known him longest and best. During this near a third of a century Mr. Leeds has made this record, so far as figures can tell it: five thousand sermons, twelve thousand calls, three hundred and seventy-two funerals, three hundred and thirty-eight weddings, one thousand members baptized into the church, half a dozen churches organized and many more Sabbath Schools, several meeting houses and one parsonage built and a work of personal evangelism and unlimited community service rendered that has made Mr. Leeds by far the most influential citizen and best beloved man in Southern Louisiana. He has ministered to the sick and comforted the bereaved, at many a death-bed leading souls to God. He has aided the tempted, reformed the intemperate, been a leader for public weal in morals, education, higher social standards and Christian patriotism. A wonderful factor in his life work has been the evangelization of an isolated Indian tribe, bringing eighty per cent of them into membership in the church of our Lord. Brother Mark Robinson, a splendid Christian member of this tribe, is now a licensed minister to his people and a helper to Mr. Leeds. In this thirty-one years The Home Missionary Society has paid toward the upkeep of this work ten thousand five hundred dollars, and the total salary has amounted to seventeen thousand six hundred and seventy-five dollars. Where in the luminous pages of missionary history can one find a nobler investment of Christian funds, and where, even on the shining scroll of Congregational pioneers, is one whose humble and self-effacing labors more fully merit our deepest gratitude and love?

CONGREGATIONAL CHURCH BUILDING SOCIETY

The Building Society's Shorter Catechism

1. *How long have we been building?* For over seventy-two years.

2. *Where have we built?* In every state and territory of the Union.

3. *What do we build?* Meeting-houses, parsonages, parish houses, Sunday School rooms, community houses.

4. *How many of such structures have we assisted in building?* Church buildings, 5,339; parsonages, 1,388.

5. *When do we build?* When a church unable without our aid to finish its building asks for aid and our money is not already promised to other churches also in need.

6. *Who authorizes the expenditure of our funds?* A Board of thirty-six directors elected by the National Council of Congregational Churches.

7. *In what form do we give aid?*

a. In loans which are returned in installments through a series of years.

b. In grants which are never called for unless the church ceases to be a Congregational Church. Loans and grants are both protected by a mortgage upon the property. In the case of a loan, the mortgage is removed when the loan is returned.

8. *What are the first conditions for receiving our aid?*

a. The church must be a Congregational church and belong to some local Congregational association.

b. It must have a clear title to its property.

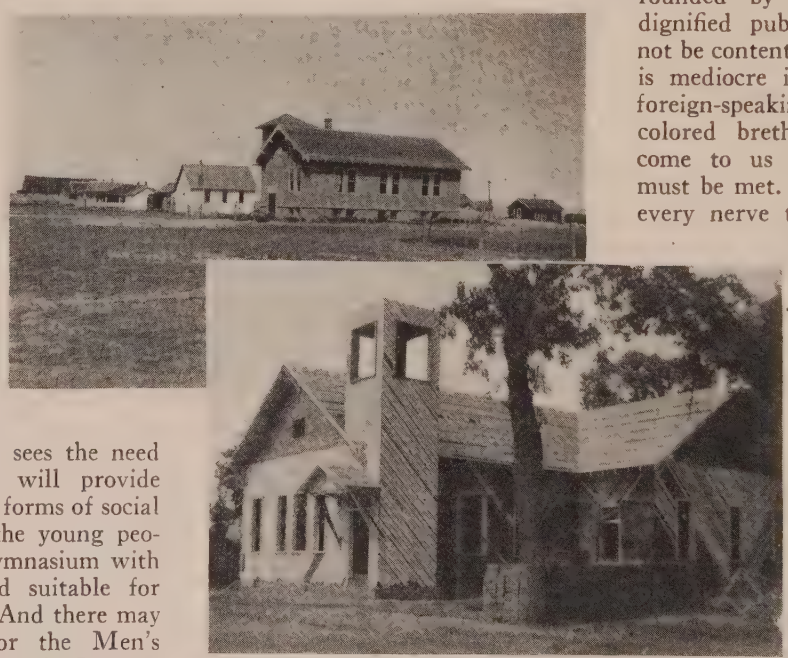
c. It must have done its utmost to raise the money needed for building.

d. The fitness of its application must be certified to by the Superintendent of Home Missions and two correspondents selected by the Society who reside in the state where the work is to be done.

A Servant of the Entire Country

By ERNEST M. HALLIDAY, D.D., *General Secretary*

IN this number of THE AMERICAN MISSIONARY an endeavor is made by each of the homeland societies to set forth in concrete terms the work it is doing. For the Church Building Society this means the presentation of typical cases of aid given in various fields. There is, for example, the rural church which has come to realize the possibilities of community service. No longer content to erect a building suited only to the requirements of worship and of rudimentary religious education, it sees the need of a plant which will provide facilities for various forms of social activity. Perhaps the young people are to have a gymnasium with a stage at one end suitable for amateur dramatics. And there may be social rooms for the Men's Club and the Women's League. The Church School, too, will require separate classrooms for the proper conduct of its work. Should it not have them?



CHURCHES AT SCENIC, SOUTH DAKOTA, AND CRESTVIEW, FLORIDA

Another type of church will be that which will meet the needs of a residential community in a great city. Such a church must pay unusual attention not only to satisfying the demand for a wide range of interests but to securing beauty of architecture. Surrounded by artistic homes and dignified public edifices, it must not be content with a building that is mediocre in appearance. Our foreign-speaking congregations, our colored brethren of the North, come to us with appeals which must be met. The Society strains every nerve to help them to the uttermost. The Congregational young folks in college and university towns must be given particular care.

Stress may well be laid upon the fact that the Building Society, as the agent of the denomination at large, serves the entire country without regard to geographical lines. As fast as the requests for aid are properly formulated, they are listed. Requests for loans and grants are coming con-

stantly from every corner of this great land, from churches large and little, in city and town and open country, from staid well-settled communities and from struggling groups on the plateaus and prairies and in the mountain regions. To each the Society propounds this question: "Have you done all you possibly can for yourselves?" When that question is answered in the affirmative, the next consideration which must be met is: how can an income always inadequate to vital needs be apportioned to the various applicants in such a way as to render the greatest assistance; or rather, allow necessary curtailment to work as little damage as possible. That is the question which keeps Secretary Smith awake o' nights.

WILSHIRE BOULEVARD CHURCH, LOS ANGELES

The Society seeks to make its funds available in such fashion as to assure their preservation to the denomination. To this end it requires mortgage security and insists that the church show a good title to its property. A beneficial by-product of its work is that of stirring up many an applicant church to clear a cloudy title. Another is its encouragement to church trustees to keep their edifices properly insured.

The parsonage loans of the Society, made without interest, and repayable in twenty quarterly instalments, have enabled many a minister and his family to live in a worthy house. This was the especial interest of our dear fellow-worker, Mrs. Charles H. Taintor. A fund bearing her name and designed to assist in carrying on her work has recently been authorized by our Board of Directors and it is earnestly hoped that the sums already contributed to this good cause will be greatly augmented.

The secretaries and the treasurer of the Society are anxious to help the churches in every possible way. They will gladly give their best counsel on any problems that may be presented to them. They covet the opportunity to serve. They desire, in particular, to advise with the various superintendents of states and missionary districts as to ways in which the Society may be of greatest assistance.

The Church Building Budget for 1926

By JAMES ROBERT SMITH, D.D., *Church Building Secretary*

DURING the last year it became an absolute necessity to limit materially the amounts for which churches might make application, notwithstanding the fact that this has seriously crippled the churches asking for grants and loans. Even so, at the close of the first six months of 1925, we had on our official docket sixty-six applications for grants calling for approximately one hundred and thirty thousand dollars and one hundred applications for church and parsonage loans calling for approximately four hundred thousand dollars. Appropriations should be made in substantially all of these cases at once and at least twenty thousand dollars should be added to the grant figures to cover special and emergency cases which do not appear upon the regular docket. This means that at least three hundred thousand dollars are needed for our grant fund in 1925 just to keep the work going on the present meager basis; and to limit ourselves to this standard means that in many cases not more than half the needed amount of grant can be appropriated. We should have at least one hundred and twenty-five thousand dollars a year more, or a total of four hundred and twenty-five thousand dollars, to meet adequately our minimum grant needs. This is the amount which should come to our treasury through the apportionment for 1926.

Some of the Things We Do

I.

WE make possible a house of worship in places that have none.

See the picture of Scenic, South Dakota. That little house with the parsonage beyond it represents the only Protestant church in all that region. How few are the buildings, how lonely the average American would be in such a place! And how their hearts thrilled when promised by us a grant of twelve hundred dollars. Look at it again and at the unfinished building that waits for us at Crestview, Florida, and then remember there are scores of others just like it.

Even in the older portions of the country there are places where new work is every year demanded. Note the pictures of the new Montvale Church and of the

portable chapel at Medford Hillside soon to be replaced by a permanent building. Both are within twenty miles of Boston.

II.

Our timely aid changes a weak enterprise into one of great influence.

This is repeatedly the case, especially in city and suburban communities. The one aim of the Society is so to handle the money committed to its care as to produce the largest spiritual results. A considerable sum of money put into a church with the possibilities of reaching thousands of people and increasing their appreciation of the gospel of Christ is a better investment than a small sum put into the place that is never likely to minister to more than a few hundred people. The Building Society never neglects the latter kind of place, but it would be a poor trustee of God's funds if it thought little about the former. The Ocean Avenue Church, Brooklyn, New York, written up in the July, 1925, number of THE AMERICAN MISSIONARY under the title "City Frontiers" is an illustration of this kind of work. So is Maywood, Illinois, the Sherman Boulevard Church, Milwaukee, and the church at Wauwatosa, Wisconsin; also the Wilshire Boulevard Church of Los Angeles and many more.

III.

We aid the church overtaken by sudden calamity.

ERSKINE MEMORIAL CHURCH, TRYON, NORTH CAROLINA

Fire, flood, tornado and earthquake exact a heavy toll in this country, and the house of God does not escape. There is many a town even in New England that would not be able alone to restore the old meeting-house if fire swept it away. In the past two years seven churches not one hundred miles from Boston have suffered in this way and even some of those must receive our aid.

CHURCH, MAYWOOD, ILLINOIS

You see the wreckage of our meeting-house at Wessington Springs, "Templeton," South Dakota. It was destroyed in the wide sweeping storm of June 14, 1924. Few of the families composing that church escaped losses and the banks themselves failed. Who so naturally as their sympathizing brethren, speaking through the Congregational Church Building Society, could help them rebuild?

At Lorain, Ohio, with a population of forty-five thousand, the cyclone of June 28, 1924, wrecked every meeting-house in town. Our church had a membership of over five hundred. Nine of them were killed or maimed in this storm and the homes and properties of many of the rest were utterly ruined. We are trying to help them with twenty thousand dollars, but they hoped to have had from us far more.

A like calamity, September 19, 1924, overtook the little church at Three Lakes, Wisconsin, and nothing but a very modest building costing sixty-five hundred dollars can be erected in its place. The members hope to dedicate it before this article appears, but without twenty-five hundred dollars from us not even this would have been possible.

DURHAM, NEW HAMPSHIRE, CHURCH AND PARISH HOUSE

IV.

We help needy Congregational churches without any distinction as to race or color.

We Help the Negro Churches

Few of the buildings for the colored people of the South have been erected without our assistance.

KINDERGARTEN ROOM, PARK MANOR CONGREGATIONAL CHURCH, CHICAGO

The generous aid at Grace Church, Harlem, New York; the Mount Zion Church, Cleveland; the Plymouth Church, Buffalo, are examples of the special and large outlay which should be made for the benefit of our colored brethren at many another center in the North.

PLYMOUTH CONGREGATIONAL CHURCH, FORT WAYNE, INDIANA

At Plymouth Church, Louisville, Kentucky, a great opportunity is calling for a commensurate outlay.

Unusually large grants should be made also at Lincoln Center Church, Washington, D. C., for the old building is almost ready to tumble on the heads of those people who throng it, many of whom are from Howard University.

We Help the Oriental People and the American Indians

People from far-off lands share here not only our prayers but our pocketbooks. The Chinese Church and the Japanese Church of Los Angeles and the Japanese Union Church in Salt Lake City have recently received generous aid. The influence of such acts upon our part will reach to the end of the world.

And the American Indian is not forgotten. At this very time we are helping to erect three churches in connection with the Indian Mission at Fort Berthold, North Dakota.

We Help the Foreign Speaking Churches

There are over four hundred of them, German, Italian, Scandinavian, Finnish and Slavic. When we aid them we not only follow the teachings of our Master, but we are also creating good Americans. An outstanding illustration of this is the Slavic church at Duquesne, Pennsylvania, where a new building is sorely needed. The influence of this church is widely felt among the Slovaks in that great mining and manufacturing section of our country and also in the old country whence these people came. Our work centering at the Finnish Bethel, Englewood, New Jersey, is receiving much commendation. The building is both a home and a house of prayer.

V.

We build in cooperation with other denominations.

Sherman Institute is a school for Indians and is maintained by the government at Riverside, California, but as six hundred of the students prefer the Protestant faith a union building has been erected costing thirty-two thousand dollars, and we have made our contribution to it.

We have participated gener-

CHURCH AT WINTER PARK, FLORIDA

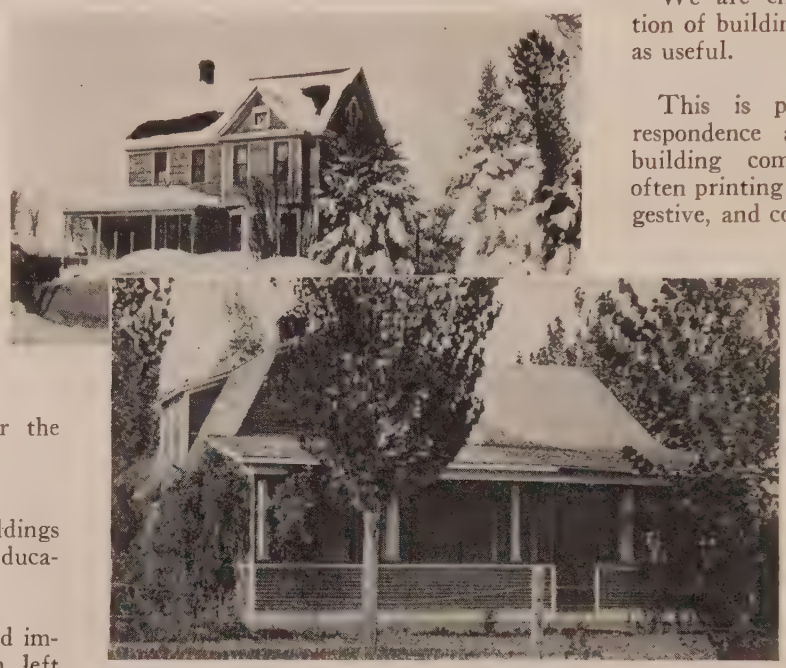
ously with other denominational Boards in the erection of two splendid church buildings for the union church in the Panama Canal Zone, one at Balboa and one at Cristobal. Buildings are urgently needed at two other points. Similarly we are committed with other denominational Boards to generous grants for the American Church at Paris and for the Interdenominational Union Church at the State Agricultural College near Lansing, Michigan. We must do our part in these great Christian cooperative enterprises for the Kingdom.

CHURCH, WESSINGTON SPRINGS, SOUTH DAKOTA, AFTER THE STORM

VI.

We provide buildings for special work at educational centers.

Knowing that good impressions of religion left upon the youth are priceless the Building Society two years ago reinforced the church in old Deerfield, Massachusetts. Now the boys in the two private schools there urge their parents to spend Sunday with them so as to go to "our church."



PARSONAGES AT MADISON, MINNESOTA, AND GRANDVIEW, IDAHO

Durham is the seat of the New Hampshire State College. The accompanying cut shows the parish house we helped to build there in 1923. Our church is the only one in the village and by these more hospitable quarters it gains a new hold on many of the one thousand students that are gathered in the town.

Just now we are promising a large sum for the new building at Storrs, Connecticut. Why should we not when Methodists, Baptists and Episcopalians are putting money into the same building? The church retains its legal and ecclesiastical status as the Congregational Church of Storrs, and yet out of one hundred and forty-one contributors, averaging gifts of three hundred dollars apiece, twenty-four of the number are Jews.

We have recently helped to make possible beautiful and adequate church buildings in such educational centers as Winter Park, Florida,—notice the accompanying picture,—and Eugene, Oregon, while similar urgent opportunities are calling to us from such centers as Iowa City, Iowa, Columbia, Missouri, Pomona (Claremont), California, and Madison, Wisconsin. With our present income we are compelled to delay unduly our response to such calls and then to limit our aid to about one-half what it really ought to be.

VII.

We are encouraging the erection of buildings, beautiful as well as useful.

This is partly by our correspondence and our advice to building committees. We are often printing plans which are suggestive, and consultations with our District Secretaries frequently prevent changes and expenditures which would be very unwise. Also through the illustrated lectures which we are constantly circulating among the churches and by the pictures which we print, we are performing a valuable service.

PARISH HOUSE AND CHURCH, UXBRIDGE, MASS.

We often present pictures of beautiful buildings erected by churches having no need of our aid. However, the pictures used in this issue of THE AMERICAN MISSIONARY are all of churches which we have assisted.

PORTABLE CHAPEL, MEDFORD HILLSIDE, MASSACHUSETTS

CHURCH, MONTVALE, MASSACHUSETTS

In order that church architecture may be brought to the attention of students entering the ministry, we are recommending to the seminaries a fine course of lectures by Rev. Frederick T. Persons, curator of the library at the Congregational House, Boston. Leaflets from some of our thoughtful pastors like "The Dwelling Place of the Spirit," by Rev. Lewis T. Reed, D.D., and articles such as "Tell the Towers Thereof," page eighty-one of THE AMERICAN MISSIONARY for May, and "Churchly Little Churches," page one hundred and twenty-nine of THE AMERICAN MISSIONARY for June, 1925, are published with the hope that our churches will more and more honor God by the style of the buildings they erect in his name.

VIII.

We are securing homes for the ministers. This is done by loans from the parsonage loan fund started in 1882 under the urgent leadership of Secretary Cobb and of Dr. William M. Taylor of Broadway Tabernacle, New York. We help not only the very weak church to provide such a home, we encourage every parish to dignify the minister's calling by making this provision.

IX.

We are equipping the churches for a varied religious and social service. The church is to be pitied that has but one room—the church auditorium — into which it can invite the people.

Even the smallest church should have one or two special rooms where a teacher is helped to say the right thing in the right way to a child. Most churches feel this and an increasingly large part of our funds is being voted to build additions to the meeting-house for Sunday School purposes. The kindergarten room of the Park Manor Church, East Seventieth Street and South Park Avenue, Chicago, shown on these pages, is but one of many rooms provided by that church for special forms of child nurture. The equipment in hundreds of our churches is just as definite. On the correct religious instruction of our youth the future, both of church and state, depends. We must see that it is prosecuted no matter how much it costs us.

Likewise the provision of a place under church auspices where the social life of a community can center is in many a place quite as truly a way to preach the gospel as the conduct of a service called religious.

On the Atlantic seaboard, at Uxbridge, Massachusetts, an adjacent storehouse reconstructed for community service gives commanding influence to an old church that was steadily dying. Committees with still greater possibilities ask for our money from every state west to the Pacific.

WASHINGTON CHURCH, TOLEDO, OHIO

Have We Too Many Church Buildings?

Yes. In some places we have. Churches and also denominations should unite. We are urging union wherever it is feasible. But the churches themselves seem to think we have not church buildings enough. The home missionary superintendents and our state correspondents seem to think the same. They are endorsing applications for aid we cannot begin to keep up with. The foregoing pages indicate forms of help which must be increasingly rendered if churches already established are to adjust themselves to present needs; and what about the five thousand communities west of the Mississippi where there is no public worship!

THE CONGREGATIONAL EDUCATION SOCIETY

The Congregational Education Society

Its Service to the Churches

THE Education Society is a service organization. Its work differs from that of the missionary societies in that it does not conduct missions, churches or schools, nor does it directly carry on work in any of these. Its service consists in the development of educational policies, gathering information regarding the best available texts, materials and successful methods; and by making these known to the state and local forces, helping the churches to develop for themselves the best possible program of Christian education.

Through its literature and through the influence of its secretaries the Society does much to create interest in religious education and help the churches appreciate more fully the fundamental importance of this branch of their work. Congregationalists have held an honorable position in education through all their history, and it is the task of the Education Society to see that this place of leadership is not lost.

Special Lines of Work

The field of religious education is broad and includes many special phases of work, such as leadership training, summer conferences, correspondence study, student work; including the aid of young men and women preparing for Christian life service and the pastoral care of Congregational young people at college through the university pastors; young people's work in the churches, religious education in the home, missionary education, social service, week-day and vacation schools; all of which are fitted into their proper place in a comprehensive and well-balanced program of Christian training.

Its Relation to the Missionary Societies

Christian education underlies the success and, indeed, the very life of our denominational enterprise. Not only do we secure eighty per cent of our church members through educational evangelism, but experience shows that of all those brought into the church, those reached by educational methods are four times as likely to remain loyal as the years pass.

It has sometimes been said that the need of America is not so much for more churches as for better churches. These can be secured only by developing better church members, better Christians. Such development is the result of Christian training.

The Education Society serves directly the interests of all the missionary societies, both home and foreign. This service is seen most directly in the department of missionary education, although it is no less truly rendered by every item of the Society's work. It was because of this intimate relation to the other boards that the National Council organized the Education Society as it did, with members on its board of directors representing the home and foreign missionary interests.

Finances

The income of the Society during the year ending May 31, 1925, was:

From donations		$116,557.80
From legacies usable during the year		20,412.10
From invested funds:		
For student aid	$ 9,548.92	
Other funds	10,774.50	20,323.42
Miscellaneous		994.72
		$158,288.04

Expenses for the same period were as follows:

General and Business Administration	$ 16,308.27
Missionary Education Department	13,938.19
Social Service Department and Adult Work	15,688.65
Student and Young People's Department	9,160.14
Elementary Department	517.00
Field Work, District Secretaries	56,742.38
Student Aid	9,033.65
University Pastors	27,995.47
Denominational assessments	11,733.73
Interdenominational appropriations	2,275.00
Annuity payments on conditional gifts	1,183.00
Deficit on *The Congregationalist*	24,561.94
	$189,137.42

The deficit for the year was $30,849.38 which, added to $14,430.06 carried over from the previous year, makes the total deficit of the Society on May 31, 1925, $45,279.44.

What the Education Society Needs This Year

The budget for the year 1925-1926 calls for $165,000, a cut of $7,000 from that of the previous year. There is the $45,280 deficit that must be wiped out before any advanced steps can be taken, and there should be added at least $25,000 to meet the anticipated deficit on *The Congregationalist*. This makes a total of $235,280 urgently needed to carry on the present work under existing conditions.

But the interests of our educational work demand development along various lines. The work of general administration and missionary education is now being carried by one secretary,—altogether too much to permit of the best results.

The student and young people's work is also carried by one secretary, at an inadequate salary and without sufficient funds for the vigorous promotion of these important interests.

At the mid-winter meetings of last January appeals were made by various state superintendents for additional appropriations in aid of the university pastor service to an amount not less than $50,000. We should have at least $10,000 more to put into this work, which concerns the religious welfare of about 20,000 Congregational young people during their educational career.

Our district secretaries are all working under great handicaps and doing marvellously well, but they need

more help and more money for promotion. These men are the point of contact between the Society and the churches and they should have the means for efficient service.

To turn to what may be called new work, there is great need of a full time secretary of leadership training. The success of all our plans depends upon the quality of leadership in the church which tries to carry them out. Practically every other denomination has recognized the importance of this branch of the work by establishing a department for its prosecution. It is a very mild statement that we could easily treble the amount and efficiency of our leadership training by such a course.

We at present have a small part of the time of one of the foremost leaders in America in the department of elementary work. We should be able to command more of Miss Danielson's time and make her splendid leadership more widely available. At the other end of the graded series are the adults. It is common and easy to say that the children are the only hopeful ones, but we must not forget that adults make the kind of world in which our children grow up. This brings us close to the home, that institution which all agree to be the source of inspiration and power, but which so sadly needs encouragement and direction in these days.

There is also the rapidly developing field of service through Week-Day and Vacation Church Schools. Many thoughtful leaders believe that these have greater contributions to make to the reconstruction of our curriculum and the improvement of our religious educational work than any other agency.

We have summarized the needs represented here as follows and somewhat in the order of their urgency, although those well down the list are not far behind in this respect.

Additional funds for General Administration and Missionary Education as separate departments...	$ 8,000
For Student and Young People's Work.....	5,000
For University Pastors	10,000
For a Department of Leadership Training.....	10,000
Additional funds for Field Work.....	7,500
For Adult Department and Home Department.....	10,000
Additional appropriations for Elementary Work...	3,000
For Department of Week-Day and Vacation Schools	8,000
	$61,500

All of this could be accomplished if the entire $5,000,000 could be raised and the Education Society receive its proportionate share thereof.

Six per cent of $5,000,000.....		$300,000
Budget for 1925-26.....$165,000		
Present deficit	45,280	
Allowance for *Congregationalist* deficit....	25,000	
Funds needed for advance work.....	$61,500	$296,780

Training World Christians

The object of this department is to put mission study and missionary service at the heart of religious education in our churches, and to create that interest in and loyalty to all Christian enterprises out of which enduring and progressive support must come. During the last few years the work of this department has steadily increased both in extent and effectiveness. There are now slightly more than 2,000 schools enrolled as World Service Schools, using the missionary programs and other material furnished by the missionary societies through this department.

The demand for graded missionary education materials has increased as leaders have discovered their value and we now have 1,184 primary and 1,003 junior leaders registered with the department and receiving graded materials and suggestive helps.

About 500 mission study groups were last year furnished with helps and illustrative materials drawn from our own fields of work to aid them in the study of the interdenominational texts.

The correspondence with leaders seeking help in the development of their missionary education programs has increased five-fold in the last five years.

A Pastor's Judgment

The pastor of one church said with reference to the value of this missionary education service that it had put new interest into the work of the Church School. He found that the pupils were eager to put on programs and would work hard to do it. The average attendance in his school was larger on missionary Sundays and the interest generated had helped to bring up attendance on other days. It had increased the giving of the church as well as that of the school by about four times. Through missionary reading the members had attained to a wider knowledge and vision of world affairs. It had led to the development of a well-rounded plan of service for the community, the state, the nation, and the world, and through all these means it had proved itself the best way of discovering natural leaders and developing them through service.

Social Service

The task of this department might be called that of training people in the fine art of living together. Dean Brown of Yale Divinity School recently said with reference to the special work of this department: "If industry is to be moralized, if there is to be a steadier exaltation of the human values at stake in the work-a-day world, and if the nations of earth are to be set together in a brotherhood of endeavor for the common good, then we shall have to have ranks upon ranks of plain, everyday men and women who will have the mind of Christ and are ready to do the hard things which will have to be done for the gaining of that better social order."

The department of social service furnishes material for use in stimulating the conscience of people with reference to social conditions and relationships. It helps to promote and to conduct social and industrial conferences within the denomination, at state and association meetings; and interdenominationally in co-operation with the Federal Council of Churches Commission.

It prepares and distributes literature and material on social topics, including outlines for discussion groups, texts for study, pamphlets, articles in the religious press; all of which help people to know the facts and to think clearly on social issues.

The woman's work, under the leadership of Miss Anna Estelle May, has been steadily growing in im-

portance. It is under the direction of the Women's Committee of the National Council Social Service Commission. It cooperates with women in the churches and with other women's organizations in providing study material and information on social work by women throughout the country.

The College Boy Who Was Homesick

A university pastor, crossing the campus one day, noticed a young fellow leaning in a decidedly dejected attitude against a tree. Pausing for a kindly greeting he soon discovered that the boy was suffering from that common ailment at the opening of the term, homesickness. This particular pastor was good at getting acquainted, with the result that he proved a first rate doctor for that sort of disease and also a fine leader for a lad feeling his way through the new problems of college life. The student became a frequent visitor at the parsonage, a regular attendant at church, and a leader for high ideals on the campus.

One Good Job Leads to Another

A student came to college seeking not only knowledge, but the wherewithal to pursue it. The university pastor was instrumental in finding employment for him and, in the conversation that naturally went on, discovered that the boy had no use for the church or for religion, as he understood them. Again the pastor was friendly and likable. The student got into the habit of dropping in to see him and, as he put it, "to chin a bit." Before long the young man was surprised to discover that he had really never known much about religion. He joined the college Young Men's Christian Association, served on the cabinet, began to attend church regularly and before long was walking three miles each week to lead a group of boys in an outlying church.

This incident illustrates one of the values of this university pastor work. In many cases where interest in the church and religion cools down during college life, the difficulty is not so much with new views or loss of ideals as it is with the situation in which the student finds himself. Hitherto he has been accustomed to take part in the activities of an organized church. Now he finds himself plunged into a new environment with the college chapel the only representative of what the church stood for, and the attendant loss of the varied activities that served to give point and interest to church life at home.

The university pastor helps to maintain just this contact with an organized, going church, and to find avenues of service through which the student may express his religious impulses.

Student Aid

It would be an interesting thing if a census could be made of all the pastors and preachers, missionaries and teachers who have led our people during these past years, and have stood as prophets and seers in this generation, to learn how many of them would have been able to complete their course of training in college or theological seminary without the help thoughtfully provided by donors to "Student Aid" funds. The Education Society distributed a little more than $9,000 in loans and grants during this last year. By this means about 140 students were enabled to go on with their educational work, who might otherwise have been obliged to give it up, or defer its completion for so long as to reduce the chances of success.

If you have a gift for computations in spiritual mathematics, figure out for yourself the possibilities in service to mankind represented by this investment.

With the Young People

This department of our work is only about two years old. It has already built up a mailing list of five thousand leaders in young people's societies and similar organizations all over the country. These persons are looking to our department for help in developing their own work. This is the sort of thing they get:

Free quarterly bulletins of helpful information and suggestions as to practical plans of work.

Occasional bulletins on special topics.

Three sets of weekly material published in *The Wellspring*: 1, notes and comments with topics for discussion on the Senior Christian Endeavor topics; 2, optional discussion topics; 3, a service of worship for use in young people's groups.

This department, cooperating with other denominational leaders, has helped to reduce materially the amount of duplicated effort and friction that has existed between different agencies in this line of work.

Perhaps one of the most useful pieces of work for the development of our young people is the summer conference, in the conduct and planning of which Secretary Stock has a large share. Thirty-two such conferences were held in the summer of 1925 with over 4,000 young people enrolled. As one reads the correspondence from pastors telling of the new life and vigor brought into the young people's work of their churches by the returning delegates, one gets a lively sense of the dynamic powers thus being released. The state conferences are much interested in this branch of the work and are eagerly calling for additional help in its leadership. Every one of our secretaries could easily sign up for two or three times as many conferences as he could possibly attend were he to accept all the invitations. We need funds with which to provide part time leaders of special qualifications for this work.

Out on the Field

The man who gathers up the results of the work done by the national secretaries and adds to them much of his own initiative and vision and self-sacrificing labor, is the District Secretary. He is the point of contact between the Society and the church. At present he needs to be a very expansive person. Eight secretaries are trying to cover the territory of the United States, with the exception of two or three that have their own directors. One of these secretaries has so many churches in his territory that if he started out to visit them all at the rate of one each week the boys and girls in the beginners' department would be getting married by the time he made his second visit. Inasmuch as it would be impossible for any secretary to keep up the average of one church each week throughout the year, it is more probable that he would

find the children of the first lot of beginners occupying their parents' places when he came again.

The District Secretary's Work

The District Secretary comes pretty close to fulfilling Paul's injunction to be all things to all men. His program includes such items as the following, taken at random from secretaries' reports:

Conference with the religious educational committee of the state conference to plan program of religious education for a fall campaign, conference with association committees throughout the state to help them in the planning of their work, addresses at conference and association meetings, young people's institutes, interdenominational rallies, service on boards of trustees of colleges and academies, planning and often directing the young people's summer conference, correspondence with leaders in the churches seeking help on various problems in religious education. And through it all the District Secretary smiles, knowing that although he has more to do than can possibly be done, that part of it which does get across is helping to lay solid foundations for a new world wherein dwelleth righteousness.

Snap Shots from Last Month's Report

The Colorado Conference was held across the range and involved an automobile caravan of almost eight hundred miles. We had a most successful young people's assembly in connection with the conference instruction in the Life of Christ, Young People's Leadership and Modern Religion.

The State Sunday School Council at Pueblo was of very high grade. My own part was the management of a cooperative book department which proved a popular feature. We sold a good many worth-while books. Miss Margaret Slattery was the central attraction and rendered excellent service.—FRANKLIN J. ESTABROOK, *Denver.*

One of the important lines of service rendered by the service is that of helping people discover books that are reliable and inspiring.

Secretary Andrews is giving much time to perfecting the plans for the Young People's Rally in connection with the National Council meeting in Washington next October. While the program has not been entirely set up, it is evident that the young people who attend have a rich treat in store for them. There will be opportunity to hear some of the leaders of national and international affairs and to visit points of historic interest in and about Washington, such as the Capitol, the Congressional Library, the National Cathedral, the Lincoln Memorial, Washington Monument, the Bureau of Printing and Engraving, the National Research Council Building, Arlington, where lies the body of the Unknown Soldier and hundreds of those who have given their lives for their country; Mount Vernon, the home of Washington, and the White House.

Full information with reference to registration, railroad fares and accommodations at Washington may be secured by communicating with Rev. George Reid Andrews, 287 Fourth Avenue, New York City.

Secretary Murphy of Lincoln, Nebraska, had charge of the young people's assembly at Doane College this year. One hundred and seventy-six were enrolled, beside some visitors. This was a nine-day conference instead of seven, as heretofore. An interesting feature of this assembly is a semi-annual meeting of the delegates from Lincoln which helps to promote the interests of the assembly in that city and this year provided the funds for a scholarship awarded to a Chinese girl.

The first Tower Hill Conference, June 17-23, was an unqualified success. It is evident that the churches are selecting their delegates with greater care than when we first began this work and the pastors are reaching higher ideals of the value of this sort of training. The value of owning our own camp grounds was very evident. We had no outside interference. We set the quota at one hundred and fifty because we believe that we cannot do the best work if the attendance runs over this figure.

The young people had entire charge of the devotional services during the week, under the leadership of Rev. Walter Spooner. They also took all the parts in the Sunday service of worship. The dramatic work done under Mrs. Mayer-Oakes was one of the outstanding features of the conference.—ROBERT W. GAMMON, *Chicago.*

An Illinois church has just dedicated a fine church building. The church had not money enough to purchase a pipe organ and decided to leave that for a later time. Then a business man, not a member of the church, but a member of the Church School there thirty-five years ago, came forward to offer ten thousand dollars toward the purchase of an organ. This man appreciates religious education and is grateful for what this Church School did for him.

Signs of Promise in the New Generation

A group of boys in the high school department of a Church School consented to put on a missionary play as part of the worship service of the school. It was a success, so much so that the school gave more largely to that cause than to any other that had been presented in recent years. The class that put on the play gave more in proportion than any of the rest. A few months later the boys who had done this work came to present themselves for admission to the church. When asked why they wished to take this step, all replied in much the same terms. "Do you remember that missionary program we put on in the school? Do you know that was the first time we ever had a chance to do anything that was all really our own, that seemed to count for so much? It made us feel as if we really belonged and as if the church belonged to us, and now we'd like to be members."

There is a good deal of activity among the younger people that occasions some concern, for which we would do better to thank God because of the life it reveals. Our young people ask for our friendly and sympathetic guidance and they are willing to take it. It is the work of the Education Society to show the way.

SUNDAY SCHOOL EXTENSION SOCIETY

Our Mission, Program and Field of Service

THE working plans of The Congregational Sunday School Extension Society represent the foundation work of Congregationalism. The four-fold program includes the organization of the Mission Sunday School in pioneer territory; aiding needy Sunday Schools in securing Lesson Study literature; cooperation in the development of Religious Educational work; and the winning of young people to Christian life service.

Often the Mission Sunday School is the only religious and social influence entering into the lives of spiritually neglected children and youth, and in millions of lives even this is lacking. For while we have organized nearly eight hundred new Mission Sunday Schools during the past seven years, thousands of communities are uncared for, because Congregationalism is not doing its duty financially.

Our field of service is that of direct missionary responsibility in three-fourths of the United States. From Maine to California and from Montana to the farthest point south, the Society is tirelessly reaching out, beginning at Ellis Island and covering the homeland, and then starting in at Ellis Island again.

Concerning the Missionary Dollar

The amount received during 1924 from the apportionment was $66,859.11, a decrease of $213. Legacies and dividends on permanent funds amounted to $15,279.91, making a total income of $82,139.02. Expenditures reached $89,107.71.

The cost of administration was $7,453.17; home office expenses reached $5,040.92, promotion and publicity amounted to $5,688.08, and missionary service $70,924.56. The administration costs include not only executive service in the New York office, but participation in actual field service by the Extension Secretary, during fully one-half of the year. Home office expenses also enter into work done in supervising field activities, including the Student Summer Service.

"MUGALA" READY FOR ACTION

The deficit carried over from 1924 was $6,968.69. The amount needed for 1925 to meet the calls of the budget authorized by the Board of Directors is $103,715.04. This will care for the work on the basis of 1924, provide for the debt, and make possible a small expansion of service.

The Extension Worker

We can never commend too highly the life of real giving on the part of the Sunday School Extension messenger of good tidings. His task demands a life of almost ceaseless effort. There falls upon him the care of pioneer work under conditions calling for a consecration matched only by opportunity.

Messages From the Field of Service

1. *Industrial Centers.* In the smoke and grime of one industrial center in the Middle West, where people of seventeen nations toil together, a community church seeks to lead in the way of life. For two successive summers of strenuous service the pastor was aided by a student extension worker for special friendly service among the children and young people.

A factory town of six thousand in Georgia is described as a real mission field. On the South Side, where the operatives live, ours is the only church, and it has been inactive since 1923. Within a radius of five blocks, nearly three hundred children and young people were found who were not going to any Sunday School. New enthusiasm was aroused and a Student Summer Service worker, a Piedmont College girl, was commissioned and sent to the field.

One of our Extension workers in the Southeast writes: "If you could but glimpse into the homes that some of our children come from in this industrial community! Ramshackly little houses, almost unfurnished. Mothers slouched

SUNDAY MORNING IN GEORGIA

down on doorsteps, barefooted, uncombed hair, unkempt and apparently not caring about anything after the day's work in the mill. Babies everywhere, dirty, often with an unsightly skin eruption, one babe blind from falling on the hot stove. Older brothers and sisters cursing at little children. almost nobody going to church, nor caring to send their children.

S. S. S. '25

2. *Rural.* Rural needs are great and need to be taken more seriously. Rural America has still two million five hundred thousand more children than are found in the cities. The country home, moreover, has turned its children almost entirely over to the rural Sunday School for whatever of religious instruction they shall receive. To be efficient therefore, the church must build and plan with religious education more in mind. The Sunday School must measure up with the best standards of public school work. Daily Vacation Bible Schools, and where advisable, week-day schools of religion, must have a part in the program. Then, and in some ways more important than anything else, there is a need for Sunday School literature prepared with the country Sunday School in mind, whose technique and material shall be suited to the people of the countryside. The Bible is a rural book. Why not use it more for the benefit of those who live in the country?

The western part of a great pioneer county in the far West is in urgent need of Sunday School attention. There are seven district schools, with from one to five teachers in charge. Only two Sunday Schools are functioning in the entire territory. There is no resident pastor although there are twelve day school teachers. How can we expect adequate Christian training under such conditions?

Commissioned for service in the Northwest, a recently appointed worker finds himself covering eighteen counties, where fifty Mission Schools could be started in communities where no religious work of any kind is being carried on.

This is what is happening all over the country. A village church in a missionary state receives forty-five into its membership during the year, all except three coming from the Sunday School. An open country church in the same state has thirty-one additions during the same period, with thirty from its Sunday School. An Extension Home Department links fifty isolated families with a mission church and Sunday School in South Dakota.

S. S. S. '25

Student Summer Service

Early in 1921 inquiries came from a group of Congregational young people as to opportunities for testing themselves out for Christian life service. These young folks had not gone beyond the point of teaching a Sunday School class and the leadership of young people's work in the home church. These circumstances gave rise to the question: "If the organization of the Mission Sunday School in the frontier community, why not the organization of the young life for service?"

The outcome was the appointment of sixteen young people who went out from thirteen colleges for service in eleven states. Having proved the value of this form of service, other groups were appointed, and nearly two hundred of our strongest young men and women from our Congregational homes have been commissioned for service in thirty-two states, and representing eighty-five educational institutions. This year three students of Hawaii were numbered among the Student Summer Service workers who have entered nearly every type of community life for service with the youth of our nation.

Appointments are based on Christian character, Congregational church membership, college rank, the ability to do Sunday School and young people's work, an earnest desire to test out one's life in connection with Christian service.

Our Investment in Character

Sharing in Christ's coronation of childhood, the Congregational Sunday School Extension Society helps children and youths who are in themselves values we must conserve.

For the advancement of the Kingdom, and for anything like adequate growth in our Congregational fellowship, more pioneer Sunday Schools are needed. Moreover, to be fully effective, such work must be accompanied with the best educational methods.

Do you know the value of a Mission Sunday School in some of the crowded sections of our large cities, or out on the rural frontier? Are we really in earnest about this foundation work for the Kingdom of God? Is it not time for us to give more thought to the boys and girls? Shall we not plan to give our young people a real chance?

Such investments are part of our Congregational missionary enterprise. In their character-making possibilities they gleam with the light which shines upon loving words; they stamp with the impress of living deeds.

THE MINISTERIAL BOARDS

The Congregational Board of Ministerial Relief and Thirteen Cooperating State Boards

The Annuity Fund for Congregational Ministers
The Pilgrim Memorial Fund

The Annuity Fund for Congregational Ministers

THE Annuity Fund is the outstanding new feature of the life of the Congregational churches in the past decade. For it this generation will ever be held in grateful remembrance. Yet there is frequent evidence, even in high places, of a curious failure to comprehend its notable progress and far-reaching purpose. Through it the ministry of our churches for all time to come will safeguard their age or disability and will protect their families in case of untimely death.

It is distinct in principle and in resources from the Congregational Board of Ministerial Relief, although under the same executive management. While substantial and ever-increasing results are already secured, the larger fruits are to be gathered in future years. The greater purpose is the maintenance of the highest standards of the ministry and provision for adequate leadership of the church.

Large and Increasing Resources

The foundation of the Annuity Fund is the Pilgrim Memorial Fund. This reports (July 1) net collections of $4,822,271. The Annuity Fund had assets, in addition, of $1,991,795. The total assets were $6,925,241. Its income in 1924 was $480,009. It enrolled (July 1) 2,076 members, of whom 166 were already annuitants. An average of 150 members are added each year. The plan now in operation meets the test of the modern scientific pension systems for security, stability and equity. It stands on its own feet. It asks nothing of the apportionment. It provides for all liabilities, present and future, as it goes. It only asks the completion of the Pilgrim Memorial Fund.

The Annuity Fund and the Apportionment

Why, then, is the Annuity Fund on the apportionment?

Not to enable the Annuity Fund to discharge its technical requirements. It is, out of its own resources, providing for all of these. It will carry them through without question.

Not because there has been any miscalculation. It is working well within the actuarial projections.

What, then, is the reason?

To provide for ministers who were in the later years of service when the present plan was inaugurated.

Why cannot the older men receive adequate annuities through the new plan?

Because this can only promise an annuity based upon the accumulation of annual dues. As the period of such payments for the older men is necessarily brief, the accumulation is, ordinarily, too small to provide an adequate annuity.

What, then, is the provision for the older men?

The fulfilment of a plan which was in operation before the Pilgrim Memorial Fund was instituted, approved by the National Council in 1913 and closed to new members in 1921. By this a minister, on the basis of thirty years of service, at the minimum age of sixty-five years, may receive a maximum annuity of $500.

How is this made up?

Of the annuity, $100 is provided through annual dues paid by the member of the Annuity Fund for accumulation under its care until he reaches annuity age. The remaining $400 is expected from the churches.

How are the churches meeting this requirement?

The distributable income of the Pilgrim Memorial Fund provides one-half and 80 per cent of it has hitherto been applied to this end. It cannot, at present, do more than this and make proper provision for those who will later become annuitants. The remaining $200 required from the churches, to make the full annuity of $500, has for several years been provided through the apportionment. Such provision was approved by the National Council in 1921.

Great Liabilities

How much, in the aggregate, does this require?

There are now more than 1,400 members under this plan depending upon it for the defense of their age. The number of annuitants (this plan only) in 1920 was 29; in 1921, 44; in 1922, 68; in 1923, 91; in 1924, 135; July 1, 1925, 161. This ratio of increase will continue for about fifteen years to come and involves large liabilities.

Above the distributable income of the Pilgrim Memorial Fund the amount required to pay the complete annuity was, in 1924, $16,368. In 1925 it will be approximately $24,000; in 1926, $34,000; in 1927, $46,000, and it rises beyond that steadily until, in 1940, $135,000 will be required. After that it diminishes as rapidly as it rose. Great as this requirement is, there is unanimous agreement that it must be fulfilled. The Commission on Missions, although confronted by the needs of all the missionary societies, passed a resolution in 1922 recognizing this as a moral obligation.

How can this be accomplished?

The only proper way is to build adequate reserves from year to year that the denomination may be saved the necessity of making very large contributions in the later years, thus radically reducing the apportionment to the missionary societies. The offerings of the churches have not been sufficient to permit the accumulation of adequate reserves and beginning with 1925 the designation of one per cent becomes inadequate to carry even the current payments. Accordingly the Commission on Missions recommends to all state conferences and local churches that the designation be two per cent beginning in 1926.

Will this supply the necessary reserves?

It was stated to the Commission on Missions in 1922 that $50,000 a year from that time would be needed for a considerable period in addition to the income of the Pilgrim Memorial Fund. The needs of the missionary societies were so great, however, and

continued to be so urgent in the following years, that full provision for this amount was deferred. As a result less than $20,000 has been received annually, leaving a gap in the reserves to be built up.

How can this gap be filled?

A vigorous effort is now in progress to secure through personal subscriptions a sum sufficient to fill this gap and so make good the amount which, according to the Actuary's projection, should now be in hand if a larger designation from the apportionment is to be avoided in the near future. About $20,000 is already subscribed for this purpose. If similar subscriptions can be secured for the next two or three years, and if the churches loyally accept the full designation of two per cent, the returns by 1928 should be at least $50,000. After that it is expected that the income will be sufficient for the fulfillment of the purpose of the churches.

One who has just received his first annuity check writes: "I entered the annuity plan to help give it popularity, though not without reference to the fact that it was a gilt-edged investment. I was then in the possession of a large and apparently permanent income. I had no expectation that I should ever require the income from my annuity. I even planned to give it away, when it should begin to be paid, to certain old ministers who would otherwise be severely pinched. But disaster came; my capital was so diminished that its income sank to less than the annuity from the Fund. If I did not have this anchor to windward, I should not be drifting on to a lee shore, but be actually there—stranded."

The Boards of Ministerial Relief

THE Congregational Board of Ministerial Relief and thirteen cooperating State Boards care for retired and disabled ministers, their widows and orphan children. In 1924, 724 regular annual grants were made and 55 emergency grants to persons not on the roll, a total of 779, representing not less than 1,700 people. There were 332 of the regular grants to ministers incapacitated for work by age or disability; 369 were to widows and 23 to orphans. The average regular grant for a minister in 1924 was $310; for a widow, $235, to which the Christmas Fund added an average of $40. Many of the men and women on our roll live with their children. Others have a home and garden. For these the grant makes the difference between total dependence and ability to bear a small part of the common expense in the homes of their children, or to make ends meet in their own homes, built during working years.

THEIR GOLDEN ANNIVERSARY

Letters come from some pensioners asking: "Do you think we can live on these grants?" We know they cannot, and yet not a few say: "This is all we have to live on." Grants should certainly be larger. While they are increasing, the advance is slow because the number of applications for new grants so nearly keeps pace with the increase of income. The roll of the National Board has increased 132 per cent in ten years.

The Commission on Missions two years ago approved raising the maximum annual grant from $400 to $500, but it has been possible to put this into effect only in exceptional cases. Others sorely need this amount. In the year ending March 31, 1925, the Presbyterian church voted $562 to all ministers on their pension roll who had reached at least sixty-five years before retiring and had completed a minimum of thirty years of service. Ninety-eight Congregational ministers would have received $500 if our maximum grant were voted to all pensioners with like record. In 1924, 24 men received $500, and 53 others $400.

Total grants of state and national boards in 1924, including the Christmas Fund, were $218,869, much more than the distributable income of the Pilgrim Fund. The Congregational churches do not propose to neglect ministers who had retired or were nearing retirement when the Annuity Fund was instituted.

Those to whom the money goes are doing all they can for themselves.

Paralyzed on one side, he continues to keep a garden —"I am trying to reduce the high cost of living by

making a little garden. It is slow work and I guess you would laugh to see me hoeing with one hand and sitting on a chair when I set out strawberry plants. Yes, it is slow work, but I get results. Glad for one hand that's willing to work. My wife and I are happy in the memory of our past years of service for our Lord."

A minister with a long, fine record, who moved to the city in search of a position, writes—"I do not know what we would do without this help. I have for weeks been looking for work which would bring us in something, even though the pay might be small, but my age and inexperience in business machinery have so far shut me out. I 'look young for my age,' but——."

Those who accept help would rather give it—"My daughter will graduate from high school the last of May. She has been one of the honor pupils for six years. I thank the Board for the great kindness to us. It means more than I can tell you,—just now when the children are in school and so cannot help out. But they will be able to help later, and then we can help you give assistance to some one in circumstances like our own."

A son who is himself a minister writes concerning the grant just voted to his father:—"There is a hurt deeper than I can tell that it has not been possible for me to care for Father and Mother, giving them the home and comfort they deserve and need. I am truly thankful that when the time came for them to step out of the active and strenuous work of a pastorate, finding themselves without home and funds, it has been their privilege to become members of and gain fellowship with so gracious and noble a Christian family."

Our young folks—It is our joy to assist a group of boys and girls working their way through school or college. They are the orphan children of faithful ministers or are in the care of widowed mothers burdened to sustain life and educate their children. They are an exceptional lot, full of high hopes and aspirations, brave and achieving, taking high rank among their fellows and destined for places of leadership in the world. What investment could pay larger dividends? What gift could cause greater rejoicing or be a more worthy tribute to the father for service nobly given!

There are always new things to say about a family of five Dakota orphans, whom many readers of THE AMERICAN MISSIONARY know. The people in their home town love them. This summer the youngest, nine years old, was sent to a boys' camp for a week. He was liked so much that the boys elected him chief of police and kept him through the whole season. He is captain of his baseball nine and leads his class in school. Another sister was invited to join an automobile camping party which visited the Yellowstone. The oldest came East in the same way. One who met her for the first time said, "I have never seen a more grateful child in all my life. She is one of the finest living testimonies to the work of the Ministerial Boards that I have ever seen." She began teaching last year, and has now engaged a little apartment where she will have with her next year the two youngest, whom you see here.

The Christmas Fund

THE Christmas Fund, which started in a small way, with Christmas checks that had their meaning more as a remembrance than because of their amount, has become a significant department of the Board of Ministerial Relief. Last year $50,642 was received, a gain of nearly $6,000 over the year before. The joy of the givers almost equals that of those who receive this. People welcome the chance at the holiday season of making a gift into which they can put the true Christmas spirit and meet a real need. The checks are sent all over the country and timed with the hope of having them reach their destination on Christmas Day. It is a great Christmas morning when hundreds of pensioners open letters with checks that add a tenth or more to their annual pensions. Some do not know until the check comes that they can have a Christmas dinner.

That, however, is only half the story. The liberality of the Christmas gifts now establishes a Christmas Emergency Fund, besides providing the generous

Christmas remembrance, thus carrying the spirit of Christmas through the year. By reason of growing limitations, these aged people are peculiarly subject to sudden and serious illness, for which this fund provides the care of surgeon, nurse and hospital. The rate of mortality also is high and a check is now sent where needed to any household under the burden of expense caused by a last illness, death and burial. The Christmas Fund thus meets the most imperative of all the needs of these faithful servants of the churches and its ministries are precious beyond words.

Here are a few of the families for whom the way out was opened by help of this kind.

A great sufferer who makes the most of life—This dear man, in the garden that he loves and keeps, has recently had an operation in the hope of relieving suffering that has been long and intense. He wrote, when he received the Christmas check, "It reached me when the need was just at the door. It makes me feel the delightfulness of our family relationship and the cheer of genuine fellowship. How can I find words to express feeling deep down where every heart throb voices appreciation and thankfulness? I want to put my heart's deepest, warmest love into the idea of thankfulness and appreciation to all through whom this gift of the Board comes."

It makes possible a breathing spell—A pensioner who was a loved pastor for thirty-three years, has for many months devoted himself to the care of his wife, suffering from a stroke of paralysis. He was up many times every night and the strain finally made him sleepless and brought him to the verge of a collapse. By the help of this fund his wife was sent to a hospital both to relieve her and to give him a chance to get on his feet again.

The Christmas Emergency Fund is kept entirely for emergencies. It is never used for regular grants, or to make up deficits in the national Board. It is always at hand to draw upon in the day of sudden distress in the home of any pensioner. Its use does not require any red tape. It does not wait the action of any scattered committee. It is left to the discretion of the secretaries and from it, without an hour's delay, succor flies to the relief of those in grievous need. It is the most precious of all the ministries of the Board. Think of this every-day-in-the-year work of the Christmas Fund and plan your next gift.

Carrying Lanterns by Daylight

An American in China was surprised to see men carrying lighted lanterns in broad daylight last January. He found that Chinese custom requires payment of debts before the end of the year. These men had not discharged their debts. They had not finished with the old year and were carrying lanterns to signify that for them the new year's sun had not risen.

The Pilgrim Memorial Fund had, July 1, $4,822,270 paid in and invested. It had also over $900,000 out and practically all due at the beginning of 1925, when the five-year period of the pledges expired. There are nearly 30,000 subscribers who, according to the Chinese usage, should have carried lighted lanterns all the hot summer days.

Such lanterns may be obtained at the office of the Pilgrim Memorial Fund January 1, 1926, for all subscribers who qualify. It is to be hoped that before that time the number now eligible may be so reduced that few lanterns will be needed and much money overdue will be paid and yielding interest upon which the Annuity Fund depends for a large part of its income.

FORMS OF BEQUESTS

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

I give and bequeath to The Congregational Board of Ministerial Relief, incorporated 1907, under the laws of the State of Connecticut, the sum of .....dollars for its uses and purposes.

THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

I give and bequeath to The Annuity Fund for Congregational Ministers, a corporation organized April 23, 1914, under the laws of the State of New Jersey, the sum of.....dollars for its uses and purposes.

PILGRIM MEMORIAL FUND

I give and bequeath to the Corporation for the National Council of the Congregational Churches of the United States, organized 1909, under the laws of the State of Connecticut, the sum of..... .....dollars to become part of the Pilgrim Memorial Fund.

CONDITIONAL GIFTS

All of these boards invite conditional gifts, upon which the donor receives the income during life at a stipulated rate. The principal, held and invested by the board designated by the donor, reverts at death to the fund, or board, to which the gift is made.

WOMAN'S HOME MISSIONARY FEDERATION

Aims and Results

THE Federation cooperates definitely in service with all of the homeland Boards and assists in promoting the quotas for home service of the Congregational Home Missionary Society and the American Missionary Association.

Some results of the Federation's denominational service are seen in the increase in the number of state Woman's Home Missionary Unions of which there are now forty-five. Unconsciously these state units have acquired a national viewpoint and are being influenced to see needs beyond their own state boundaries. Interstate comity is practiced between Union officers, leadership is being developed. Under the Federation, the Middle West district has an office in Chicago and its secretary is bringing the women of that territory into closer touch with the homeland program. In the South and Southeast district, Mrs. F. P. Ensminger, without office space, by correspondence and attendance at state conference meetings, where possible by personal contact and otherwise is bringing the women of our churches in that region to an appreciation of the responsibility of Congregational women for efficiently promoting the denominational program. Mrs. A. E. Lawless in the same territory is working through the American Missionary Association office as a center among our colored women who have made rapid progress through the influence of the Federation in intelligent understanding of the denominational task and efficiency in cooperation.

Financially—The Federation has stimulated the Unions in reaching higher levels in denominational giving. The percentage share in the apportionment is merely mechanical and the Federation has urged the Unions to cooperate in raising the whole apportionment, and evidently women are giving more intelligently to benevolence and less money is directed outside of the denomination. The 1925 National Council Year Book shows the total apportionment receipts of the Unions to be $438,864.

Interdenominationally—The Federation cooperates with the Council of Women and our Home Missionary Society in raising our Congregational share for the work among farm and cannery migrants, perhaps one of the most signal examples of interdenominational comity there is. We support one station, $1,200. This money counts on apportionment of the Congregational Home Missionary Society.

The Federation is represented on the Woman's Committee for Inter-racial Cooperation in the South and the Southeast as well as kindred committees, thus participating in the intimate and delicate task of establishing brotherhood in this land of all nations. It cooperates by serving through individuals on all important committees and is represented by delegates at interdenominational summer conferences. It inspires for larger service to our new immigrants and to those longer in this country. It visualizes Christian citizenship and inspires to practical patriotism.

That the Federation is true to its aims is evidenced by a greater sense of responsibility for the whole missionary task on the part of women as church members, in a deeper spiritual life, by increased benevolence, consecrated intelligence, more efficient organization, and a share in the program of inter-racial fraternity.

Committee on Christian Citizenship

THROUGH its Committee on Christian Citizenship, the Federation acknowledges the broad scope of Christian obligation and privilege and tries to aid women in Congregational churches to meet this obligation and realize this privilege. Perhaps the church has no shorter road than this to the confidence of the world. A church that makes its members honest in business, just in industrial relations, mindful of all human values, that is without social prejudice or bitterness,—such a church will get a hearing when it speaks of God.

A church cannot be a missionary church unless it lives Christianity in all such relationships. It is useless to send missionaries to Japan and then exact the insulting provisions of the Japanese Exclusion Act. It is useless to expect to carry a gospel of love to German immigrants and continue to cherish hatred for the German nation.

Aims and Achievements

THE Young People's Committee of the Federation is charged with the task of reaching the various Union secretaries for children's and young people's work, and helping them carry out an efficient program. It is the province of the committee to approach local churches or societies, and to deal with state organizations, assisting their officers in creating active interest in home missionary work among their young people. In meeting this task, the committee encounters two difficulties: its membership stretches from the Atlantic to the Pacific, and north and south from Massachusetts to Alabama, so committee meetings are out of the question and all plans must be made by letter via the chairman. It is impossible therefore for the committee members to profit by the inspiration that comes through personal contact and conference. Furthermore, the members of the committee are volunteers and have no opportunity to meet the secretaries whom they

seek to serve, while the constantly changing personnel of the Union secretaries themselves makes it difficult to maintain contacts and friendships that have at one time been established.

In spite of these handicaps, however, your Young People's Committee has sought to carry out definite lines of service to the Unions. Each member of the committee has a number of state secretaries with whom she corresponds, and to whom she stands ready to give any advice or counsel that she can. Mrs. L. C. Knapp, of New York; Miss Nellie F. Bash, of Ohio; Mrs. George Van Dyke, of Indiana; Mrs. L. O. Baird, of Washington, and Mrs. N. B. Hobart, of Connecticut, carry on this work, while Miss Anna Johnson, of Massachusetts, has special oversight of the children's work, and Miss Julia Bush, of Georgia, and Mrs. H. S. Barnwell, of Alabama, care respectively for the white and colored Unions of the South. One special duty of these committee members is to send out at least quarterly the bulletins which the committee issues. These bulletins contain advance information as to home mission text books and courses, announcements of up-to-date leaflets and programs for young people's work, suggestions on organization and methods, reports of plans successfully tried out in local churches or state-wide groups, and timely reminders of the importance and significance of summer conferences, hand work, definite gift budgets and so forth. In addition to these bulletins the committee prepares each month an article for the Federation pages in THE AMERICAN MISSIONARY in which much the same subjects are discussed, this time, from the point of the local worker who reads the magazine, rather than that of the state officer to whom the bulletins are sent.

More important, however, than the bulletins or the magazine article are the special leaflets on young people's work which the committee is able from time to time to issue. During the past year three such leaflets have appeared. "Teen Age Pointers" is a concise and "pointed" statement as to methods of work with teen age groups. Many have spoken of its value. "Guide Posts" was issued to accompany the committee's leaflet for business women and young mothers, entitled "Wanted," and contains concrete suggestions for a year's work for such a group. "At Work, 1925-1926" is the flier which supplements the committee's regular leaflet, "At Work for Home Missions," and contains text book announcements and other specific information for the current year. In addition to these leaflets the committee has also prepared the Sunday School program for August for the World Service Schools.

While realizing fully the discrepancy between its aims and its achievements the committee nevertheless hopes that it has been able in some measure at least to help Union secretaries to realize the fundamental importance of all our young people's work, and to encourage them to promote it as vigorously as possible.

Announcement—The annual meeting of the Federation will be held at "The Mayflower," Washington, D. C., Monday evening, October 19, and Tuesday morning, October 20, 1925, for the transaction of annual business and such other matters as may properly be brought before the meeting.

Program Topic—September

The Hands That Toil

"Come Unto Me, All Ye That Labor"

Farm and Cannery Migrants

A field of interdenominational service for students has been opened among the migrant or seasonal workers, hitherto untouched by the ministry of the church or community.

A large number of these migrant workers are women and children employed, during periods of six weeks or less, on truck farms and in berry patches and canneries. Because of the temporary character of the work, the housing, sanitary and moral conditions in the camp quarters are frequently indescribably bad.

Through the cooperation of a number of Women's Boards of Home Missions working through the Council of Women for Home Missions, stations have been opened, combining the service rendered by the Daily Vacation Bible Schools with day nursery, first aid, domestic science and playground work.

The places selected represent three different types: The cannery with owner living nearby; the cannery operated by a local manager for an absentee corporation; the truck farm community shipping produce fresh to market. Congregational women are responsible for support of one station, $1,200.

The Hands That Toil

Hymn: "O, Master let me walk with Thee."

Scripture: Matt. 11:28-30; Eph. 4:28.

Prayer: *For the Heavy Laden:* O Thou who art Love, and who seest all the suffering, injustice and misery which are in this world, have pity, we implore thee, on the work of thy hands. Look mercifully upon the poor, the oppressed, and all who are heavy laden with error, labor and sorrow. Fill our hearts with deep compassion for those who suffer, and hasten the coming of thy Kingdom of justice and truth; through Jesus Christ our Lord. Amen.—EUGENE BERSIER.

Prayer: *Bearing One Another's Burdens:* O God, who art love, grant thy children to bear one another's burdens in perfect good will, that thy peace which passeth understanding may keep our hearts and minds in Christ Jesus our Lord.—Amen.—*Book of Hours.*

Hymn: "Lord, while for all mankind we pray."

Assign three women to tell stories from Farm and Cannery Report, Summer, 1924.

"Beneath the Cross of Jesus," page 1.
Stewartstown and Hurlock, page 2.
Apples and Hops, Hood River Valley, page 3.

Hymn: "O Child of Lowly Manger Birth," F. Q. Blanchard D.D.

Material for Program:
Farm and Cannery Report, Summer, 1924.
Hymns from Hymnal for American Youth.
A Masque—Pageant, "The Kingdom of Love," by Ruth Mougey Worrell on Farm and Cannery Migrants is published by the Council of Women. Price, twenty cents. Inquire Federation Office, 289 Fourth Avenue, New York City.

THE FOUNDATION FOR EDUCATION

The Pilgrim Adventure in Education

A FEW pictures of the activities of the Congregational Foundation for Education should be sufficient to impel Congregationalists to revive the study of geography as respects their educational institutions.

Beginning in New England, we find the missionary work of the Foundation centered in two schools, namely, Bangor Theological Seminary and the American International College. Both institutions have been aided with funds that have gone through the Foundation treasury, the former having received practically the entire apportionment to institutions from the states of Maine and New Hampshire. Support of American International has of necessity been very modest and has been given through direct grants. Both institutions are carrying forward important enterprises. Bangor especially is doing and for many years has done a unique piece of work and on a very economical basis. Increased endowment funds are imperatively needed for salary increases and physical requirements. It would be simple justice to rally to Bangor's support in a generous way, and thus repay the debt the denomination owes this noble institution for its more than a century of splendid service.

The main work of the Foundation in Ohio has centered in Schauffler Missionary Training School, located in the heart of our great industrial area and dedicated to the work of training up women workers for the foreign groups. Schauffler has received through the Foundation apportionment, these past three or four years, upward of twelve thousand dollars.

Under the skilled leadership of President Paul F. Voelker, Olivet College has had a remarkable "comeback." The school was closed for a year, and all but abandoned. Mistakes of the past are now being corrected, endowment funds are being restored and enlarged, and a college morale is being developed that promises permanency for the future. Foundation officials, as representatives of the church, have been happy to aid in a small way the heroic struggle at Olivet.

In Chicago we have three theological institutions: The Chicago Theological Seminary, the Union Theological College and the Congregational Training School for Women. The Seminary has gone ahead in a really remarkable way these past two years. College and Training School are making substantial gains and are giving to the church correspondingly better and more far-reaching service; the Foundation has aided these two schools as funds were available.

In Kansas we have two Congregational colleges, Washburn and Fairmount. Fairmount has been running to capacity for some time but is serving a non-Congregational constituency. Because Fairmount lacks adequate endowment, it has had unfavorable relations with accrediting agencies of the country. In the hope of making Fairmount College the heart of a municipal university, a campaign was waged in Wichita this spring, but this proved unsuccessful. By a narrow margin the municipal university idea was rejected. Prior to the vote the Foundation approved the idea. The financial aid extended to Fairmount through the Foundation during these recent years has been utterly inadequate to the needs of the situation.

Missionary aid to Wisconsin institutions, of which we have five, has been centered in Northland. Here, again, Foundation support has been meagre and has had to be supplemented by the gifts of generous friends.

Redfield College in the Dakotas is the only one of our institutions that is peculiarly the child of the German congregations. The German churches give loyal support to Redfield.

Pacific University has had serious difficulties to overcome during recent years, but has shown recuperative powers under the fine leadership of Superintendent Harrison, Dr. Clarke and other trustees of the institutions. The Foundation has partially matured a pledge of support to Pacific covering a period of three years.

Limits of space prevent detailed account of the determined efforts of Fargo and Kingfisher alumni to revive their institutions; discussion of the hopeful situation with reference to securing cooperative Baptist and Congregational support of Billings Polytechnic Institute; report on the favorable outcome of the study of Piedmont College which was conducted under Foundation auspices; plea for Thorsby Institute that would aid in replacing the school's central building, recently destroyed by fire; and study of a score of other situations intensely interesting and worthy the attention of Congregationalists. The picture is defective and incomplete. But enough has been shown to make clear that we have an important church task that we must in good conscience perform.

Sacrificial service on the part of the Foundation trustees has helped many a hard-put institution to meet in a more satisfactory way its difficult situations. Weeks and months of patient study have been given to the more acute educational problems of the church, with resulting benefit to all concerned. Quietly the services have been so rendered as to improve the character of our institutions, to open the way for their larger support, to assist them in effecting economies in administration, and to inspire them with the necessity of being strongly and uncompromisingly Christian.

If society reorganization is effected, the Foundation *idea* must live on in some form. The schools, strong and weak alike, deserve large support from our church and church people. When once this is understood, the resources that four years ago were presumed to be at hand for support of our educational enterprise will come to the surface and bring to realization the dreams of the strong men who proposed that the Congregational Foundation for Education be established.

The Every Member Canvass

December 6, 1925

The Fall promotional plan consists of two factors which are aimed to be helpful to all our pastors and Churches in their E. M. C. campaign.

First—carrying the story by human voice—getting the message of the Missionary Teams so far as possible to a large part of the constituency of every Church.

This is not a plan of pre-digested food. As always the plan depends utterly upon loyal, studied co-operation.

Every Church should learn from its State Superintendent the plan made for its sharing.

Big results may be expected.

Speakers on the team will include a home missionary, a foreign missionary, a speaker on the enrichment of life through Stewardship and others who will present the local and State work and methods.

The whole program will be designed to inform and inspire.

The second factor of the plan is the provision of new promotional literature (listed in detail on the next page), which should be ordered early of your State Conference office.

This literature is created to help you where you need such help.

Take your people alive but don't take them cold.

We want to help you to help the fifty per cent who give nothing for missions to see the vision and get the satisfaction of sharing.

There are really three pieces of literature but each should be used in a distinct field.

The "Survey" is intended to give a general view of our world-wide work, therefore Pastors will wish to distribute it at public services or mail to every family.

Use "Money and Life" to supplement your most enthusiastic effort to show your people the deeper enrichment of life open to them through Stewardship.

Casual distribution of this leaflet may do some good, but why try to keep the souls of folks lean, when you have the key to this splendid area of experience and life.

One Copy of "The Fraternal Greeting" ought to be enclosed with each Budget Letter. That is where it belongs. Not a few of your people will see this who do not see the other literature.

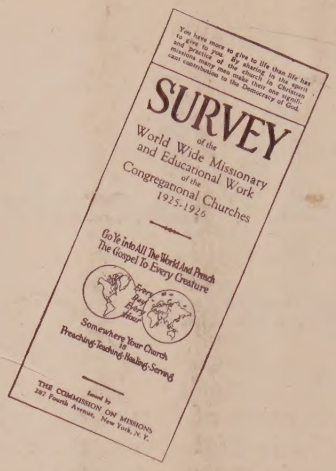
The new text books for the use of Mission Study classes are ready. The subjects are "Latin America", "Prayer and Missions", "The Slavs in America" and "The Mexicans in the United States". *Get complete catalog from your conference office.*

A financial statement of the receipts, expenditures and critical needs of our Mission Boards is available in "Budgets of the Congregational Missionary Societies."

Prayer and planning, publicity and persistence will win our goal.

THE COMMISSION ON MISSIONS
287 Fourth Avenue - New York, N. Y.

New Helps for the 1926 E. M. C. Campaign



Are Now Ready

I.—"Survey" for 1925-26

Intended for general distribution. The distribution ought to be adequate but not wasteful. This is intended to inform all our people covering the whole sweep of our World-wide Work.

The four pages present the four forthgoing streams of our ministry to all the world.

The inner spread presents this work in the Homeland and Overseas.

Every pastor and Every Member Canvass leader will wish to know it intimately. It should be placed in the hands of every constituent.

The spread may be used as a poster in the class-room or vestibule.

II.—"Money and Life"

A leaflet, envelope size, on Stewardship. These pages present the secret of the success and happiness of an increasing number of our people.

It contains a sheaf of living pictures of their belief in the purpose and practice of Stewardship as the high privilege of the humblest as well as the more able.

This also is for general distribution. It is intended not as a patent device to extract more dollars, but to inspire the enrichment of our lives.

III.—"The Every Member Canvass Step by Step"

This has been re-edited.

It gives a simple, straightforward outline of procedure for planning and carrying through an Every Member Canvass.

It shows what to do and each step is presented in relation and sequence.

No pastor or E. M. C. leader can afford to be without it.

It answers your questions, suggests your action, prompts complete and effective methods.

IV.—"A Fraternal Greeting"

A four page leaflet, envelope size, *for enclosing* by pastors or E. M. C. leaders *with their budget letters.*

An attractive bit of inspiration, magnifying the Church and the members' relation to it. It ought to help both ways.

V.—Other Items

The usual accessories will be provided in new form, namely, Family Information Cards and three different Pledge Cards.

New Electros will be available, to cost 25c each.

For convenience in ordering, all the items are listed on an order blank. *For samples and order blank apply to your State Superintendent* or write direct to the Commission on Missions.

All the above material will be furnished free except the electros which are 25c each. Order electros from the Commission on Missions only.

THE COMMISSION ON MISSIONS
287 Fourth Avenue, New York, N. Y.

THE SCHILLING PRESS, INC
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